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CHRISTIANITY AS EMANCIPATION FROM THIS WORLD—II.

'Inwardly released from the world in order to a whole-hearted service of God in the world'—such is the rule of life that lies implicit in that idea of redemption from the world which was shown, in the first division of Professor Kaftan's argument, to be the conception of redemption that dominates the New Testament. To no Protestant Christian, however, will such a rule of life sound entirely strange, and therefore the thought from which it springs cannot be quite absent from the Protestant consciousness. Yet for anything that can be called a *doctrine* of redemption from the world we look in vain. How can this omission in the doctrinal expression of Protestant thought be explained? How did Protestant theology, which professed to go back from Roman tradition to the New Testament as its sole authority, come to lose sight of an idea which is there so vital and so formative?

Professor Kaftan finds the most important of the causes of this strange obliviscence in the attitude of opposition adopted by the Protestant reformers toward everything in the Church of their day that savoured of monasticism and monkery. This hostility was almost as constantly and prominently in the foreground of their consciousness as was its positive counterpart, the assertion of justification by faith alone. Commendable and right as this hostility was, it had none the less the unfortunate result of shutting the eyes of the Reformers to the idea of redemption as redemption from the world. For the monastic life was in reality the form in which the primitive Christian attitude of

opposition to this present world had conserved itself, when menaced by the disillusionment consequent on the delay of the Second Advent. Primitive Christian piety had for its keynote the antithesis between this present age of evil, in which the Christian was a pilgrim and a stranger, and the age to come, in which he had his true citizenship. This fact is matter of common knowledge, and its close connection with the primitive Christian expectation of an early second coming of Christ is almost as universally recognised. The Montanist movement of the second century was the reaction of this primitive type of piety against the entanglement of the Church in the world which was then in process and the innovations connected therewith. The reaction failed and the process ran its course.

The non-appearance of the expected end of all things made this result inevitable. Yet the note of other-worldliness, the consciousness of an antithesis between the final order of things and the present world-system, was not thereby eliminated. It survived in the changed form of the ideal of a monastic life. Monasticism thus has one of its roots in the soil of early Christian piety. Even more obvious, however, is the fact that it has other roots in a very different quarter, namely, in those tendencies of Hellenic religion and culture which later on took definite shape in Neo-Platonism. This fusion of the other-worldliness of early Christianity with the asceticism of Hellenic thought is no isolated phenomenon but only a special instance of the general process of Hellenization through which the ancient Church passed. In this particular case the two elements in the fusion, in spite of a certain general resemblance, reveal a sharp contrast of inner motive. Early Christian piety felt itself already set free from the present system of things. Its alienation from the world was due to a sense of being already enfranchised in the future order. Very different was the other-worldliness of the Hellenic religious consciousness. With it redemption was a subject of aspiration rather than experience, and attained to realisation only by way of mystical feeling and in moments of ecstasy. In the one case confidence in the future order, in the other weariness of the present, was the dominant note. Nevertheless, in spite of this incongruity of the elements which entered into fusion, we must recognise that they really combined into one, and that the monasticism which resulted was a Christian and not a merely Hellenistic phase of religious development. It is true that asceticism and

pious meditation have ever been the obligations which it has recognised as fundamental, but it has added to these exercises, as an element in its ideal, participation in active life. For monks have not only occupied themselves in errands of mercy and in the instruction of the young, but they have shared in the work of the world as pioneers of culture among uncivilised peoples. By this fusion of dissimilar elements into a single ideal, monastic piety has proved itself really a phase of Christianity. It has been an attempt to realise Christianity as both an ethical religion and a religion of redemption from the world. And yet, in spite of this fact, the Reformers were right in opposing monasticism. The fusion which it achieved was not a vital synthesis. The Christian idea of redemption from the world should not be the source of a programme of ascetic practices, to be added to the life of ordinary moral endeavour and invested with a halo of superior sanctity, but should simply be the inspiring motive of every-day morality. In its protest against such a perversion of Christian thought about duty the Reformation rendered a permanent service to religion. But the benefit was not gained without loss; for in opposing this grave defect in the monastic ideal the Reformers failed to retain hold of that aspect of the original Christian idea of redemption of which monasticism was the surviving expression, and to give it due formulation in their theology.

A second cause of this doctrinal omission, and one of a quite different character, next claims our attention. Professor Kaftan finds this in the circumstance that in the Pauline epistles the idea of redemption from the world is not inculcated in definite doctrinal form; instead, the idea is taken for granted and the stress is laid solely on its ethical consequences. He admits that at first sight a more obvious explanation seems to lie to hand in the personal idiosyncrasies of the leader of the Reformation. Luther's own spiritual experience led him to accord the central place in Christian theology to the doctrines of forgiveness and justification, and the result is an undeniable measure of one-sidedness in his teaching. This fact, however, although important, does not furnish a sufficient explanation. In spite of his preoccupation with the doctrine of justification Luther finds a place in his theology for the ideas of death and resurrection with Christ, of regeneration, of mystical union with Christ, of the bestowal of the Spirit on the justified—in fact for all the principal ideas of Paul's teaching except that one which binds them all together into a unity,

the fundamental conception of redemption from the world. And the explanation of this all-important omission is just that already offered. Although Paul's epistles are full of this idea, which for him formed the centre of all preaching, he never develops a systematically delimited doctrine regarding it. A man does not erect doctrines about what is to him a matter of present, living experience. But of course passages occur where Paul goes into the idea with a little more detail than is his wont. One such passage is *Romans* vi, 1-11. Here he is reminding his readers of what has been the presupposition of his whole preceding discussion, namely, that he is writing to Christians, who, in virtue of their having died and risen again with Christ, have been released from this present evil world and all its works. If, with all the resources of modern exegetical methods at their command, it is still possible for theologians so far to miss the significance of this passage as to see nothing more in the words about dying and rising with Christ than an allusion to the Christian experience of repentance, much more intelligible is it that Luther should have failed to detect Paul's real intention. In fact it is hardly too much to suggest that the advent of the science of Comparative Religion was needed to open the eyes of theologians in this matter. The oversight is made still more comprehensible by the fact that the conception of redemption from the world is, in the New Testament, closely connected with the expectation of an early Second Advent and with the habit which this expectation bred of regarding the present as equally the end of the ages and the beginning of the future world. To think oneself into this point of view requires a great effort of the historical imagination, and it is only natural that attention should have been confined to the purely ethical aspects of the idea of redemption.

We come now to the third of the causes which Professor Kaftan finds to have been at work. The conception of redemption as redemption from the world has been prevented from securing a place in the circle of recognised doctrines because the traditional systematic theology has no room for such an idea. By the traditional system of doctrine the act of God in salvation is conceived as purely objective; that is, as something which does not depend on the response of human faith to make it what it is. Thus the doctrine of salvation falls into two parts: the one 'objective,' setting forth as the condition of the possibility of salvation an act of God, regarded as complete and intelligible in

itself; the other 'subjective,' detailing the way in which this completed salvation is to be individually appropriated. Protestant theology has followed the pre-Reformation pattern in conceiving the doctrinal problem in this way. Now if an attempt were to be made to construct an 'objective' doctrine—in this traditional sense of the word 'objective'—setting forth salvation as redemption from the world, the only possible form that could be found for it would be something resembling the fantastic early ideas of redemption as a ransom paid to the devil by God for the release of men from his power. It is small wonder, then, that in a theology governed by this conception of objectivity the idea of redemption from the world should practically drop out of sight and that attention should be monopolised by the doctrine of propitiation. If redemption from the world is to receive a doctrinal formulation that is in harmony with New Testament thought, the redeeming act of God must be exhibited as *attaining its objectivity through the response of faith*. The resurrection of Jesus is capable of being interpreted as, in real objectivity, an act on the part of God redeeming man from the world, only when it is regarded as directed upon men and their faith.

Having offered the foregoing triple explanation of the absence from Protestant theology of any doctrine of redemption from the world, Professor Kaftan devotes the two remaining divisions of his article respectively to a proof that this omission is a serious defect and to a consideration of the conditions that must be fulfilled before it can be rectified. Tempting as it is to reproduce his vigorous reasoning under these heads, space forbids notice of more than one or two points. Under the former head Professor Kaftan clinches his case by a concluding reference to the uncertain vagueness which the lack of any definite doctrine of redemption from the world produces in the average preaching of the Christian pulpit. In such preaching, 'although the fact is in some degree brought out that the Christian who has been reconciled with God is also released from the power of sin, yet we are not made to perceive how this can come to pass and the way in which it is experienced. Or else the sermon indulges in phrases about mystical union and tells us that without Christ we are nothing and can accomplish nothing. Here there is great danger of the preacher's straying into emotional or indeed even unhealthy Mysticism. Alongside this there is no lack of ethical instruction and glorifi-

cation of the pattern set by Jesus Christ. But it is not made clear how, for the Christian, this differs in any respect from a new Law.' From all such vagueness and inconsistency the Christian pulpit would be set free by a definite doctrine of redemption from the world. For this would, at one and the same time, accord its due place to the mystical element in Christianity and make it plain that the Christian life of duty does not consist in slavish obedience to a law or pattern of conduct—even though a better one than Judaism ever knew—but is the spontaneous self-devotion of a soul released from the power of an evil world. What conditions must be fulfilled, then, before we can hope to see coming into general recognition a doctrine, the present lack of which has practical consequences so serious?

The first condition, according to Professor Kaftan, is such a thoroughgoing recombination of the elements contained in the traditional doctrine of salvation as will permit of the act of God which brings salvation being understood as fundamentally an act bearing upon men and men's faith. The second condition is that it be clearly recognised that salvation does not consist merely in justification. Besides justification there is another element which constitutes its presupposition and is really the preponderant and determining element. And that is the eternal good itself. 'Justification, taken by itself, denotes the way which leads to salvation, but it says nothing of what salvation essentially is.' In the theology which the Church offers, 'what is meant by having peace with God and living in God is presumed to be established by the light of nature through the reason—although the difference between religions rests above all on their varying conceptions of this fundamental idea, and the distinctive essence of Christianity depends on this idea being conceived in a Christian manner, that is, in conformity with the meaning of Divine revelation.' The Church must learn to perceive how great a mistake she is here committing. She must realise that in dispensing with any doctrine of the nature of the eternal good, or of the positive meaning of redemption from the world, she is dispensing with clear thought on the most central of all subjects.

It is time now to turn from the direct, but condensed and inadequate, reproduction of Professor Kaftan's contentions to a more independent consideration of the general point of view which he has advocated. Attention has already been drawn to the strik-

ing coincidence between his scientifically developed criticism of Protestant theology, and the practical criticism of Christian orthodoxy involved in the rise and phenomenal progress of Christian Science. The latter wins its way by the infectious enthusiasm of its conviction that through faith there is literal and present redemption from all evil, both natural and moral. That is the real practical meaning of its creed. At the very same time Professor Kaftan, writing in apparent unconsciousness of the existence of Christian Science, declares that the central gospel of Christianity originally was, and ought still to be, the announcement of an already available redemption from this world and all its evil. This striking coincidence, however, does not exclude an important strain of contrast. Christian Science, although perfectly genuine in its moral enthusiasm, rides somewhat cavalierly over the problem of sin, contenting itself with a crude metaphysic of illusion which reads almost as if it were borrowed from the Vedânta, and it seems thereby calculated to foster a dangerously exclusive absorption of interest in its really original feature, namely, its moral onslaught upon physical disease and pain. On the other hand, the Berlin Professor is exclusively interested in the moral and spiritual value of the idea of redemption from the world, and shows a perplexing facility in relegating the redemption of the body to the end of time. Now it seems to the present writer that these two so similar, yet so different, attitudes stand in urgent need of synthesis; that neither can spiritually afford to do without the other.

If we had to choose between the two gospels, we must needs prefer Professor Kaftan's. We could, perhaps, afford to wait till the end of time for the redemption of the body; we cannot afford to wait till then for moral redemption: and a gospel like the Christian Scientist's, that sin is powerless because illusory, has already been tested in history and found wanting in redemptive power for average humanity, although it has rendered important help to certain types of mind. Let us make our start, then, with the gospel of redemption from the world as it is offered to us by Professor Kaftan and enquire whether it really can coherently maintain itself without making room for something more or less resembling the Christian Scientist's message of release from natural evil.

No careful reader of the article with which these pages have been concerned can fail to note its author's deep interest in the

moral value of the idea of redemption from the world. The idea itself, he holds, has been in one form or another a commonplace of the greater religions. The originality of the Christian gospel lay in the fact that it somehow made this idea a motive not for aloofness from, but for absorption in, ordinary moral endeavour. So the task of the theologian must be to discover how to formulate this idea for the present age in such a way as will make it once again serve its original function of nourishing a vital union of the mystical and the ethical spirit, or in other words of making the mystical perception of the nothingness of the world become itself the motive of an utterly engrossing devotion to the service of God in the world. Now what positive contribution does Professor Kaftan himself make toward the accomplishment of this theological task? In the article under review he deliberately refrains from attempting any constructive work, but his underlying thought appears in the statement, more than once repeated, that it is by possession of 'the eternal good' that we are redeemed from the present world. What does this somewhat oracular utterance import? What sort of boon can we imagine, the possession of which would serve at once to release us from the world and to prompt us to an utterly unreserved service of God in the world? What paradoxical treasure is it which can make its possessor simultaneously superior to aught that may occur and utterly absorbed in the endeavour to make certain things occur? The only general name that will fit this kind of good, a good which unites such apparently opposite functions, is 'the securely available.' For the secure availableness of what we value banishes anxiety, while its being no more than available implies that possession is conditional upon endeavour. The eternal good of which we are trying to find the interpretation must, therefore, be something which stands to us in a relation of secure availableness. What are its other characteristics? It must be something great enough to make the world, when contrasted with it, a mere nothing, and this can be only God Himself. The eternal good, therefore, is the whole plenitude of the Divine Being, securely available for us. At the same time it must be something that absorbs us in labour on behalf of the world, without distraction of our energy and devotion in any other direction. Therefore, the eternal good which the Christian now possesses, which releases him from the world and simultaneously binds him to an unreserved service of God in the world, must be the whole plenitude of

God securely available to him in and through the world, and only in and through the world. Here, then, we seem to discover the meaning of Professor Kaftan's modern synonym for the old Jewish term, the 'Kingdom of God,' for that of course is what he intends by 'the eternal good.' The 'Kingdom of God' meant, and means, the whole plenitude of God, securely available to man here and now in the world—available in the world because God is the Father Who longs to fulfil Himself in and for a world of sons. The God Whom Jesus reveals is One Who could never have been other than Father, so far as His own desire and purpose was concerned, and so the whole plenitude of His being must have been always available on man's behalf. But until Jesus came it was but little availed of. Until Jesus came men were largely blind to the unreservedness of the Fatherly self-devotion of God. Being unavailed of, the boon was in its completeness potential only, not actual. Jesus came to convert the potentiality into actuality. His mission was literally to be 'Messiah,' to bring the redeeming 'Kingdom.' He converted the potential availableness into actual availableness by bringing, in His own consciousness of God, the necessary faith into the world, and by reproducing this faith in others. Professor Kaftan will have it, however, that Jesus thereby made the whole plenitude of God's being available for spiritual purposes only, not for physical. Although the 'Kingdom' in its completeness included the redemption of the body, he maintains that Jesus considered that only in a mystical or ideal sense had the arrival of the complete 'Kingdom' already taken place; in the reality of crude perceptible fact nothing had arrived but 'certain values of a moral and spiritual kind' which had 'detached themselves' as heralds of the approaching completer redemption. And in his sketch of the primitive Church's idea of redemption from the world Professor Kaftan conserves the same distinction.

Now by what right is this reservation made? Two tests can be applied: the one, an appeal to the New Testament; the other, the inner relation of ideas. Let us begin with the former. Certainly the New Testament makes it quite obvious that, even in those early days of triumphant faith, the redeeming 'Kingdom' was not fully actual. Disease and natural death were not banished from the Church, and in *Romans* viii, 23 Paul writes of possessing only the *firstfruits* of the Spirit and refers to the redemption of the body as something to be waited for. But the whole question is

of the precise sense in which the actualisation of the 'Kingdom' was still incomplete. Was it wholly accomplished in things moral and spiritual and wholly future in things physical? Or was it in both realms fully available, but in neither fully availed of, imperfect faith preventing its complete actualisation? As regards the moral and spiritual realm we know that the latter was the case. For none even of the apostles is it claimed that he so perfectly appropriated by faith the available power of God, as to be wholly redeemed from moral evil and to lead a life absolutely without spot. And with regard to the physical realm we know that the former was *not* the case—although we have been strangely blind to the significance of the fact. The whole New Testament is full of what we call 'miracle,' but what was really the sporadic actualisation of the redeeming 'Kingdom' in the physical realm, its powers of releasing from natural evil becoming available wherever there occurred the right kind of faith. Certainly Paul required still to long for the redemption of the body, in the sense of the final disappearance of pain and disease and the abolition of 'the last enemy,' death. But in a similar way he required still to long for the redemption of the soul, in the sense of a completed release from relapses into weakness of faith and the sins to which such weakness reopens the door. So far as the facts of New Testament experience go, there is thus no justification for Professor Kaftan's assumption that the line separating the already actualised from the still future aspects of the redeeming 'Kingdom' falls between the spiritual and the physical instead of between the little that is availed of and the whole that is available.

Let us turn to the other test, the inner relation of ideas. The peculiar note of Christian morality, as Jesus expounds it, is the note of childlikeness. Much or little of attainment in the practice of the best code of moral duty known counted for less in His eyes than the presence or absence of the childlike spirit. For that was but a reproduction of the highest of past ideals; this was a vital union with the source of all moral growth. So a morally irreproachable Nicodemus had to be born again into the child ere he could share with the woman repenting of an immoral past her participation in the 'Kingdom of God.' How fundamental this childlikeness was in Jesus' conception of goodness appears also in another way. Of His express moral injunctions, perhaps the most distinctive are those concerning the non-resistance of aggression. Now it is easy to bring against these injunc-

tions what seems a damaging ethical criticism, namely, that if they were really acted upon society would go to pieces. The ordinary reply to this criticism is the unsatisfactory one of representing Jesus' teaching in this particular as a counsel of perfection, obligatory only under certain conditions. But the whole difficulty disappears when it is realised that Jesus is here expounding the duty of the childlike, that is, of those who have implicit trust in a Father Whose Divine resources are all available in the struggle with evil. These need not fear that if they refuse to fight wickedness with its own weapons, they will be promoting evil rather than good, for they know that an act of human faith is that which most effectively releases the ever available, overruling might of God. If childlikeness, then, as these considerations show, be the root-principle of Christian goodness, to what is it correlative? It is correlative to, and presupposes, the idea of the Fatherhood of God. Childlikeness is created in the human heart by the realisation which Jesus awakened that God is Father in the sense of being One Whose whole plenitude of love and thought and power is available upon the appeal of faith. Just as the consciousness of having to do with a closed system of forces, which knowledge can manipulate and absolutely control to the attainment of selected ends, fosters the self-confident, independent spirit characteristic of the grown man, so on the contrary childlikeness is nourished by a consciousness that the environment, as understood and relatively mastered by us, is no closed system—that instead it is plastic, in an incalculable degree, to a will that transcends our fullest acquaintance and that is devoted to an absolute good for which we eagerly long but which as yet we only half apprehend. It is this consciousness that awakens the humble, trustful, enthusiastic venturesomeness of Christian faith. It is this consciousness that makes men 'pray without ceasing.' It is this consciousness which, by assuring us that the Father will never suffer anything truly good to be really lost, redeems us from the world with its threats of self-evident evil consequences, and enables us to face the apparent loss of what we most dearly treasure, that we may follow the Father's summons to the service of the world's absolute good.

Such a consciousness, it is natural to suppose, must be what Professor Kaftan has in mind when he desiderates a conception of redemption from the world that will unite the mystical with the ethical spirit, simultaneously releasing men from the world

and binding them to a whole-hearted service of God in the world. By what sort of logic, then, does he impose a restriction which can have no other effect than to limit this consciousness? For, if the unlimited availableness of the plenitude of God upon the appeal of faith for the service of the world's good applies in the moral and spiritual realm alone, this means that in matters physical the Christian is face to face with a closed system of natural law. It means that in the physical realm—the world of getting and achieving—he is to be the calculating adult, while in the moral and spiritual realm—the world of willing and of being—he is to be the trustful, hopeful, submissive child. But such a distinction is one utterly impossible to carry through. The creed of an abstract moralism—the belief that what we enjoy or suffer in life, what by our earthly struggles we win or fail to win, matters nothing, and that what by our struggles we become, what character we develop, is alone of any moment—is a conception that collapses internally under careful analysis. Moreover it is easy to show that it is a view inconsistent with Christianity. The Christian cannot consent to admit that everything that happens to him is of no moment, and that only what he is or becomes is important. One thing at least of what happens to him is momentous, and that is the success or failure of his efforts for the spiritual regeneration of others. The Christian's supreme duty is to labour for the sanctification not of himself but of the world (including himself), and this end is something which he has to win, not something which he has to be. What happens in respect of this endeavour does matter to him. And since everything—pain, sickness, catastrophe, poverty or their opposites, befalling either himself or those for whose good he is labouring—may advance or retard this end, there is no event in the physical realm to which he can, except through ignorance, be wholly indifferent. Clearly, then, it is impossible to divide the area of Christian experience into compartments, the physical and the moral and spiritual, and to regard the plenitude of the Divine Being as unavailable for the ends of faith in the former. If it is unavailable in that compartment, it cannot be fully available in the other; and the perception that God is (for the practical purposes of our labour for souls) limited by the laws of a closed system of nature will sap the childlikeness of faith and instil in its place the adult spirit of self-competent planning and anxious calculation.

Professor Kaftan's exclusion of the redemption of the body from the present contents of that 'eternal good' (the redeeming 'Kingdom') which Jesus actualised in the world is thus condemned by the second test—that of the inner relation of ideas—quite as emphatically as it was by the test of New Testament experience. It is his absorption in the moral and spiritual value of the idea of redemption from the world that makes it easy for him to ignore the redemptive manifestations of the 'Kingdom' in the natural realm; but in truth to ignore these involves a perilous detraction from the moral and spiritual value of the idea. Further, the restriction which is condemned by these two tests is not one that can be defended on philosophical grounds. The conception of a mechanically determinate system of law claims to dominate the psychical realm quite as much as the physical. We must break with that conception (as anything more than a scientifically useful fiction) in the former realm, if we are to believe in real answers to prayer for spiritual grace; and if we break with it there, it is philosophically inconsistent to admit its complete validity in the physical world. The experimental demonstrations of the existence of particular physical laws can place no difficulty in our path. For such demonstrations prove only that the laws hold good under all the conditions covered by the experiments; and was there ever an experiment where one of the relevant conditions was a Christ-like prayer requesting, with a Christ-like object, that the factors under experiment should not manifest their usual behaviour? Even if there had occurred such a case, the scientist would pass it over as an unexplained failure, neutralised by other successes. Finally, the restriction of the present efficacy of the redeeming 'Kingdom' to the moral and spiritual realm finds no support in the example or teaching of Jesus. Reference has already been made* to the fact that when the Baptist asked Him whether He was the Messiah after all, Jesus replied by pointing to acts of redemption chiefly from natural evils. Jesus drew no distinctions of kind in what we call His 'miraculous' deeds. It was with the same simplicity of assurance in the availableness of the whole plenitude of God's power for the ends of faith that He healed the sick, cast out devils, multiplied the loaves and fishes, walked upon the sea, raised the dead, and yielded Himself for three days to the tomb. Nor did He regard this availableness as merely a temporary dispensation, passing away with Himself.

* p. 8 of the July number.

After He was gone to the Father, His followers were to do even 'greater things.' No one who believes in the prayer-life has the right to find any special perplexity in the so-called 'nature miracles' of Jesus as compared with the miracles of healing. From the standpoint of faith there is only one difficulty for the student of Jesus' miracles, and this applies to them all. It is the difficulty of correctly understanding the varying motives of each one of these acts, so as to see how His appeal to the available power of the Father was, in each case, an act not of presumption but of childlike trust. The child-nature in Jesus forbade Him, in the wilderness, to ask that stones should become bread; at Cana it prompted Him to expect water to become wine. Can we learn the same discriminating instinct? It is important that we should; for were the child-nature which Christ awakens in us—that and nothing else—really to prompt us trustfully to appeal to the Father to remove a physical mountain, or to multiply loaves for the hungry, or to call back the dead to life, the whole teaching of the New Testament is that our prayer would receive a literal fulfilment. But let us beware of the delusion that it is *quantity* of faith that matters and that by multiplying petitioners we can move the Hand that moves the universe. This quantitative idea carries us back into that realm of mechanical conceptions which is the antipodes of prayer. On the analogy of post-hypnotic suggestion we can believe that faith, sufficient in quantity, may itself produce therapeutic effects. But healing achieved by such a means may sometimes be no blessing. Such phenomena have no direct connection with the subject of our present interest. We are concerned with faith not as a factor efficient in its own nature, but as the condition whose presence releases into the phenomenal order the pent-up fulness of the Divine activity. And in this relation what is important is not the quantity of faith but its quality—a childlike, Christ-like spirit appealing to the Father for a childlike, Christ-like end. Where this is found, the redeeming 'Kingdom' becomes an actuality, ready to undo physical, moral and spiritual ill.

Does the conclusion now reached imply that in the question of fact—the question whether there is available for everyone, by faith, a present release from all disease and pain—the Christian Scientist is wholly right, and that all we can ask of him is a surrender of theory—a surrender of the un-Christian metaphysic by which his faith expresses itself, and an acceptance, instead,

of the theology foreshadowed by Professor Kaftan? An affirmative answer is not inevitable. What the present writer has contended is (1) that Jesus' message of the 'Kingdom' meant, and means, that the whole plenitude of God is available, at the appeal of childlike faith, to set us free from every *real* evil of soul, will, mind, body or circumstance, and that therefore every true Christian ought to be able, upon sufficient occasion, to do what it has been the fashion to call 'working a miracle'; (2) that nothing which can occur anywhere, even though it be in the purely physical realm, can be utterly without possible bearing upon the great end of the Christian's interest, the spiritual regeneration of individuals and the perfecting of the world's life; that, therefore, to nothing which may occur can the Christian be quite indifferent; everything that can occur must be for him (if he knew all the facts) either *really* good or *really* bad, in great measure or in small. The Christian Scientist, however, can go a step further. He is assured that all disease and pain is really evil.* This is a crucial difference. And yet, although the argument of these pages does not inevitably point to an agreement with Christian Scientists in their moral onslaught on disease and pain, wherever these are found, there is a great deal to be said for their attitude.

First, the Fatherliness of God implies that He must hate suffering and disease and death for their own sakes. Secondly, there runs through the whole Bible the thought that the root of sin is unbelief, and that the root of disease and death is sin. Now while this certainly implies that disease and death are connected with the goodness of God, being the appropriately bad consequences of a good creation misused, yet it also suggests that when the root, namely unbelief, is destroyed the flowers and fruit should wither too. The common Christian idea at present is that we must wait for the *total* disappearance of sin and unbelief before there can be *any* disappearance of disease and death. But this idea is bound up with the conception of the universe as a closed system of moral and physical sequence. Once we admit that the system known to us acts as a closed system only for unbelief, but is by faith unlocked to the in-streaming plenitude of God's power and grace, then it becomes credible that the sporadic disappearance of unbelief may permit the sporadic conquest of

* In the practical sense of the term. Metaphysically, of course, he holds that all evil, whether moral or natural, is unreal, and that this is why faith or 'Science' can charm it out of practical existence.

disease and death. Finally, it is obvious that the Christian Scientist attitude in respect of all disease and pain finds much support in the attitude of Jesus. He never paused to enquire whether a sufferer was paying the deserved penalty of sin, or even whether the discipline of suffering might not be benefiting him spiritually, before He would consent to cure. Provided only the right spirit of faith was present, He spoke the healing word. It seems as though He regarded disease and pain as in every shape an evil, something with which the 'Kingdom of God' was at war. Such a fact affords much food for reflection. Disease and pain may certainly, by overruling grace, be made a means of sanctification; but would not the spiritual discipline of winning healing through the appeal of faith be greater still? And in any case is there not abundant scope for spiritual discipline through other kinds of suffering, without the need of disease which so often cramps the very energies of the soul that are needed for learning the spiritual lesson? For it must not be supposed that to concede the suggestion that disease and physical pain are real evils, and that therefore the power of God is always available, through faith, for their abolition, logically involves depriving the believer of all the discipline of suffering. Apart from physical pain there are many woes of the heart which are occasioned and maintained in being by the persistent evil will of others. Although our Father be the enemy of all suffering, yet will He not abolish it at the cost of violating the free will of man. So long, therefore, as wickedness continues anywhere among men, there will be left abundant scope for the discipline of the believer through suffering, even though by faith he be redeemed from all disease and physical pain.

Evidently there is not a little to be said for a faith like the Christian Scientist's that disease and every physical defect is, as such, really evil and that for their abolition the measureless resources of God are constantly available. And yet one hesitates. The child-faith is a plant of sensitive growth. In the soil of this twentieth century can it spontaneously put forth flowers of prayer of the very same sharply clear colours as it bore in the soil of the first? It may be so, but let us not force it. Rather let us feel our way, step by step, in the life of faith. First, we will lay to heart the great lesson that for redemption from everything which is really evil there is available here and now the whole plenitude of God. Then, when it is borne in upon our minds, regarding any calamity

or shadow in the lives of others or ourselves, that this is really an evil and not a mere good in disguise, let us rise in the strength of our new faith and bid the curse, in God's name, begone! So shall we grow in insight and vision. But there are so many particular evils—spiritual, moral and mental as well as physical—to be conquered in the name of our Lord, that perhaps we may find no leisure to frame sweeping generalisations, such as that disease and pain are always really evil. A generalisation like this might, indeed, serve to arrest the imagination of mankind, but if the wonder-working faith really lived again in the Christian Church, there would be no need of such an advertisement.

In conclusion a word must be said about the bearing of the results arrived at upon the task of the Christian preacher in India—a matter which was touched on at the outset by way of bespeaking attention for Professor Kaftan's views. If it be true, as has been contended, that what we call the world of physical and psychical fact is neither *simply* a closed system of nature nor *simply* a medium plastic to agencies that have their root in some transcendent, diviner order, but is really *both at once*—being (approximately) the former in relation to the unbelieving and being wholly the latter for the man of faith—then does not the message of the Christian preacher become something like a new Vedânta? The ideal of the old Vedânta was emancipation from a system of unsatisfying, pain-stricken determinism through the discovery that the system owed its power (*i.e.*, its appearance of existence) to Mâyâ or illusory perception. The ideal of this New Vedânta is emancipation from the domination of a system of physical and psychical laws, unresponsive to human prayers, by realising that the system is unresponsive only through the Mâyâ of unbelief. According to the old Vedânta, through human insight the universe becomes Brahman. According to the new, through human faith the universe becomes the plastic instrument of a Father Who is absolutely opposed not only to sin but to every frustration of human longing that is really an evil and not wholly and directly a blessing in disguise. According to the old Vedânta, for each man the consummation can be reached through his own attainment of insight. According to the new, it can be reached only through the faith of all. To an indefinite degree, indeed, particular moral and natural evils can be abolished through the faith of individuals; but the universe cannot become utterly plastic to the Father's chosen purposes, and sin and suffering be everywhere

and absolutely ended, until all have attained to the vision of faith. Jesus was the individual who first had this emancipating faith; who dared to announce its incredible results in face of all appearances to the contrary; whose faith, alone amongst all men's, never lost for a moment its pure, unselfish, childlike quality; who was willing to die in order by rising again to prove its truth in face of that consummation of the power of evil, death itself. At the very least, therefore, Jesus stands visibly on a level above every other human teacher. He is the Lord of human faith, its supreme authority, its inaugurator and consummator. If there once dawned upon India the full meaning of such a gospel; if she came to perceive that, by consecrating their lives to carrying the infection of this faith, individuals could hasten the abolition of all evil for the whole human race, enjoying meanwhile the fellowship of the spiritual sufferings of Christ, then surely India would lose all her weariness of life. The great positive element in present-day Hinduism—the craving for union with a universal soul for which the dream of life is not—should, almost without the need of metaphysical confutation, evaporate, or rather should be transformed into the joy of fellowship with the Heavenly Father in the service of the absolute good.

A. G. HOGG.

THE DRINK TRAFFIC IN THE MADRAS PRESIDENCY.

II. THE TRAFFIC IN FOREIGN LIQUORS.

FOREIGN liquors are chiefly obtained by importation from Europe The term is, however, also applied to liquors manufactured in India which are similar to those obtained from abroad and dutiable as such.

The number of gallons of the principal kinds of liquor imported into the Presidency since 1892-93 is shown in the following statement:—

Spirits.

1892-93	180,083
1897-98	188,585
1902-03	197,482
1907-08	187,381

Wines.

1892-93	51,587
1897-98	46,492
1902-03	42,190
1907-08	50,822

Ale, Beer and Porter.

1892-93	605,991
1897-98	412,515
1902-03	512,089
1907-08	566,236

The "foreign liquors" manufactured locally consist mainly of beer obtained from the Nilgiri breweries and from Bangalore. Potable spirits, *i.e.*, spirits manufactured in the distilleries and treated so as to resemble foreign spirits, and Malabar toddy arrack (because of its resemblance to Colombo arrack) are also included under this head. The number of gallons of beer and potable spirits manufactured locally since 1892-93 is as follows:—

Nilgiri and Bangalore Beer.

1892-93	229,533
1897-98	387,050
1902-03	444,045
1907-08	923,044

Potable Spirits.

1892-93	7,848
1897-98	13,969
1902-03	12,961
1907-08	24,269

The variations in the import of spirits seem to be chiefly due to variations in the supply of Colombo arrack. In 1907-08 there were 36,569 proof gallons of Colombo arrack and 17,036 proof gallons of Malabar arrack included in the total amount of foreign spirits used in the Presidency.

The enormous increase in the consumption of beer is due to the growth of the taste for it among the poorer classes in the Madras Town Circle, the Nilgiris and elsewhere. Last year, for instance, there was a large increase in the Madras Town Circle, which the Abkari Report says is due to a preference for it by the coolies and workmen employed by the Electric Lighting Company. The reason for the preference is that it is a little cheaper than toddy and at the same time more intoxicating. The Excise Committee took exception to the low rate of taxation imposed upon beer, and in consequence the duty was raised in January, 1908, from one

anna to two annas per gallon. Even so, the duty appears to be far too low, as it is less than ten per cent. of the retail price.

The development of the trade in potable spirits must also be regarded with grave concern. The ingredients used for flavouring and colouring the spirit so as to make it resemble brandy, whisky, etc., are often harmful, and in some cases "distinctly poisonous." People are tempted to buy this liquor because it is cheap, and its use for medical purposes is spreading to an alarming extent. Brandy is frequently prescribed by hospital assistants and native doctors (vaidyans), and this so-called brandy is taken by patients, whose caste customs would otherwise keep them from using it, in the belief that it is "English medicine." The use of genuine brandy for medical purposes is now being very generally given up by English doctors. Those who do prescribe it consider that it is not the alcohol but the esters and other ingredients in genuine brandy which are efficacious, and accordingly they prescribe certain brands which they believe contain a large proportion of these ingredients. None of them would consider that potable spirit is of any value whatever as a medicine. On the contrary, it does harm while used in this way, and very often it induces a craving for alcohol which is gratified when the excuse for its use as a medicine no longer exists. The same remarks apply to sophisticated foreign spirits, in which there is a large trade, and to tonic wine, which is so temptingly advertised by chemists and "is commanding an increasing sale among the richer native population on account of supposed tonic properties which it does not possess."

The more expensive foreign liquor is chiefly used by Europeans and Eurasians. It is, however, also used by many Indians who are educated and well-to-do, and I believe that its use is increasing among them to a most serious extent. The total quantity used by them is not as yet very large, and it is difficult to trace its influence in the imports of foreign liquor. There can be no doubt, however, that such liquor is used by many.

In the City of Madras the use of foreign liquor among Indians has become distressingly common. Attention has frequently been directed to this in the public prints conducted by Indians, and, in particular, protests have from time to time been made against the presence of a bar in the Cosmopolitan Club as a source of much evil. It was introduced into the Club ostensibly for the sake of its European and Eurasian members. Dewan Bahadur R. Raghunatha Rau

and others have tried to get it abolished, but without success, the majority of the members being quite indifferent about it, and many of them using it. I have been assured that many who would have been total abstainers have yielded to the temptation that the bar offers, and have in this way acquired a liking for drink. Besides the Cosmopolitan Club, I have been told of two clubs in Madras where Indians drink in a more private way; and that private parties, called "upstairs parties" and "jollifications," at which drinking goes on, are not uncommon. There are certain restaurants, also, which attract Indian gentlemen in considerable numbers. In the High Court some of the vakils have established a reputation as "hard drinkers," to use the words of one who spoke to me on the subject. I have been told of one of them that, after conducting a case in a mofussil court, he drank so much that he became quite intoxicated and needed the assistance of his friends in order to get into the train for Madras. It was an Indian gentleman who saw it who told me this.

In the mofussil also the use of foreign liquor is spreading among well-to-do Indians. It is said to be particularly prevalent in the towns of Tanjore, Kumbakonam and Tiruvadi, and in the Tanjore District generally. That is the district where people seem to have become most lax in the observance of the caste rules regarding abstinence from such things. They pride themselves on their enlightenment, and are quick to imitate Western habits and adopt Western luxuries. From Tanjore the fashion spreads to other places. Sometimes the influence of Tanjore is for good. For instance, I have been told that the movement against tattooing women began in Tanjore. It used to be the universal custom for women to be tattooed on the forehead; but some years ago a feeling against the practice grew up in Tanjore, and it has spread to other parts of the Presidency, so that now it is quite a common thing for a girl not to be tattooed, although the old grandmother still protests, and says that a woman is not fit to join with her husband when he is performing his religious ceremonies unless she is tattooed. The influence of Tanjore has, however, also been for evil, as in the case of the spread of the habit of drinking foreign liquor. The people of Tanjore have been quick to learn the habit. This is true of the uneducated as well as the educated classes. I have been told, *e.g.*, of a club which was formed about ten years ago by the landowners of a village for

the purpose of getting down foreign liquor from Madras. They met at each other's houses to drink it. Now the club is broken up. The men are ruined. I have also been told that the South Indian Railway Company delivers more "Europe liquor," as the people call it, at Kumbakonam than at any other place on the line.

It is among vakils that the practice of drinking has spread most largely, partly because they are able to earn such large sums of money, and partly because their profession involves such a strain at times that they are tempted to resort to drink as a stimulant. The evil, however, is spreading among other classes also. I have been told of assistant collectors, sub-judges, doctors and teachers who indulge more or less in foreign liquor. It does not follow either that a man must have taken to Western habits and ways of thinking generally before he becomes intemperate. A man may appear very orthodox, having conspicuous lines on his forehead, and even beads round his neck, and yet indulge in drink. I have been told of a yogi, for example, who prides himself on being quite a connoisseur in the matter of wines, and drinks freely every day. In the *Indian Spectator* a leader on the subject of temperance appeared, in which it was said: "The educated reactionary, who declaims against social reform of all kinds, and poses as the defender of the orthodox religion, oftentimes drinks of the forbidden cup, and yet not a word is said against him."

There have even been cases of premature death which are commonly said to have been the result of excessive drinking. I have been told of several such cases having recently happened, but, of course, it would not be proper to mention here the names of the individuals referred to. There was a sad case of premature death some years ago to which I may refer in illustration of what I mean, as it was made public in the Indian Press. The following paragraph about it appeared in the *Indu Prakash*, an Anglo-Marathi weekly which is published in Bombay.

"*Two deaths in the Bombay Presidency.*—We deeply regret to record the lamented deaths of Nana Moroji and Vasudevrao Kelkar in quite different circumstances. The former was a retired pensioner, who died at the ripe old age of seventy-five; the latter, a professor at the . . . . . College, cut off in the prime of youth. The one distinguished himself as a Government servant, while the other led a useful life as a professor, journalist and littérateur. The one belonged to the old school that is fast dying away, the

school of independent, strong men; the other belonged to the new generation fond of Western culture and Western drinks. Both were models of their own class. But Mr. Nana had finished his mission in life: young Kelkar—he was not quite thirty-five—had still a life of great promise and usefulness before him. But he was cut short in the midst of his career, perhaps a sad and deplorable illustration of the causes which lead many young graduates to an early grave. Mr. Kelkar rendered great service to his college by his impressive teaching, to the general public by his sober journalism, and to Marathi literature by his spirited and clever adaptations of Shakespeare's plays."

Many of the Indian papers had leading articles commenting on this sad story. It seemed as if the conductors of these papers felt that, as it had been made public, it gave them an opportunity which they ought not to miss of warning their countrymen against the temptations to which they knew so many of them were yielding. *Native Opinion*, for example, said: "Since the introduction of Western civilisation among us some of the accompaniments of that civilisation have such a strong hold, particularly upon the educated section of the native community, that these are indulged in to an alarming extent, and one sad result is early death. We need not be any more specific about these accompaniments or evils; they are self-evident and stalk through our streets under the mid-day sun. By no means do we wish to be personal, but we cannot afford to lose sight of the fact that while the religion of the land—that special preserver of social purity—has lost hold upon most of our educated class, no efficient substitute has yet been found to restrain them from the pitfalls and ditches of irreligion."

The Indian Social Reformer, referring to this article in *Native Opinion*, said: "We extract elsewhere from our esteemed contemporary of the *Native Opinion* a paragraph on the death of Professor Kelkar at an early age. Our contemporary writes with considerable reserve, but everybody who sees what is going on before him will readily appreciate the observations on some aspects of the life of a number of our educated men. At any rate *we* do. The unfortunate thing is that it is very few papers that in obituary notices are swayed by the stern conscientiousness of our contemporary. On the other hand it is considered bad form to state the truth about a dead man. For instance, who does not know that some of the most talented men

whom we have lost in recent years, had their strong constitution undermined by indulgence . . . . . ? The *Native Opinion* has set a good example, which we trust will be widely followed by the press in this country. Let us always remember that serious consequences will ensue to the community if it is misled as to the cause of the early mortality among our educated men."

I may add that what I have said on this subject finds corroboration in the Report of the Indian Excise Committee. They say that the consumption of foreign spirit is progressing out of proportion to the increase in the population both of the classes that habitually use it and of the country as a whole, and that the cause is to be found partly in the replacement of wines by whisky among the classes referred to, but much more largely in the growing consumption of foreign spirits by the middle class of the native population, which did not formerly use them. It is most lamentable to think that while their use is rapidly diminishing in the Army and among Europeans generally in India, it should now be so prevalent among educated Indians, partly, at least, owing to the bad example formerly set in this direction by Europeans. There is urgent need for Temperance Societies to undertake a vigorous propaganda in order to make known the harmful effects of alcoholic liquor, even when taken in moderation, and to induce people to take the total abstinence pledge. Schools, also, should do their part. In Elementary Schools, where Hygiene and Civics are taught, lessons on temperance should form part of the course, and every High School should at least have in its library a few of the best books on the subject, such as *Alcohol and the Human Body* by Sir Victor Horsley and Dr. Mary Sturge, *The Lees-Raper Memorial Lectures*, and *Elementary Lessons in Hygiene and Temperance* by F. L. Mather. We look also to Government to support the efforts of the temperance reformer and the teacher by imposing a very high import duty and reducing the number of licences so that the growth of this terrible evil may be checked.

A. MOFFAT.

THE VALUE OF COLLEGE LIFE FOR WOMEN.

BEFORE giving a detailed account of life in a women's college it is necessary to explain how, in a country where sixty years ago a woman graduate was unknown, education has so far

advanced that to-day women students are to be found in every British University. If we go back two generations in the history of England and compare that period with the present day, one of the most striking changes that we shall observe is the change of view with regard to the education of women. Sixty years ago an English girl was sent to school until the age of sixteen or seventeen. By that time she was thought to have completed her education, and it was the duty of her parents to marry her as soon as possible. If she did not marry she remained in the home of her parents and helped in the household, always, however, with the sense that in the opinion of others she had missed her vocation. This prevailing idea that marriage was the only aim of a girl's life dominated the curriculum of the schools. More stress was laid on teaching girls to behave with scrupulous and often absurd decorum and correctness in the society in which they would move when married and upon accomplishments which would make them attractive than on training them in self-mastery and in the power of thinking and acting independently.

Very gradually, however, this old view of the purpose of women's education gave place to a new view, which was determined by three main considerations. In the first place public opinion began little by little to demand that a woman should be not merely a capable housekeeper but able in a wider sense to be the companion of her husband. Thus men came to desire that their wives should be able to share and appreciate their interests and that they should be companions in the enjoyment of books, in intellectual pursuits and in social interests. Further, the question of the early training of children had at that time been brought into prominence. More and more it came to be realised that the formation of character depends to a great extent upon the influences of early life, and that if children are to grow up to be good and true men and women too much importance cannot be given to the training of the first years of life. As a natural consequence greater emphasis was laid upon this aspect of a woman's life, and it was felt to be essential that the women upon whom the training of children so largely depends should themselves be fitted to exercise the wisest and the best influence upon their children. Lastly the scope of women's work came to be enlarged. The example of many noble women, who during last century lived great lives, proved that though marriage was still to be considered the highest life to which a woman could be called, yet women

who did not marry had a real part to play in society, and that there were many spheres of service in which their help was needed, not in any sense to take the place of men, but to be exercised in matters in which a woman's knowledge and influence are of real value.

But this gradual change of view and broadening conception of service in the life of a woman was in part caused by and in part found its practical expression in a gradual improvement and modification of the education given to girls. The training of character became the aim of education, and in place of the old limited outlook teachers began to care more that their pupils should be trained for the whole of life, and that their actions should come to be governed by an underlying purpose of service, in whatever sphere their future life was to be spent.

This enlarged conception of the aim of education could not be fulfilled without a corresponding advance of the standard of education for girls. If women were to exercise the best influence in the home circle, and if the help of women was needed in other spheres of service also, from this very fact it became apparent that they could not be denied the best that education could give to enable them to fulfil the larger demands made upon them. But an improved and higher education was only brought within the reach of women by those who were prepared to advance step by step even at great personal cost. Two of the leaders of this movement were Miss Beale of Cheltenham and Miss Buss of the North London Collegiate School. Their first endeavour was to improve the curriculum of existing girls' schools, bringing them more closely into line with the standard of boys' schools, so that girls too should be trained to exercise their powers of thought and judgment in the study of subjects which had hitherto been closed to them. For many years this movement met with keen opposition from those who felt that to give girls better education meant a sacrifice of womanliness. But it should be clearly understood that those who have led this movement during the past fifty years have never disparaged marriage, but they have sought throughout to give to women a deep sense of the value of life and of the contribution which they as women may make to society as a whole. The objections brought against women's education could not be disproved except by experience, and there were many men and women who in face of keen opposition carried out their purpose of giving better education to women until they

had proved its value. Those women who to-day have profited by the broader education that they have received cannot be too grateful to the pioneers, who at great personal sacrifice fought for what they felt was for the real good not only of the women themselves but of the nation as a whole.

This movement towards higher education for women culminated in the attempt to make university education, as well as improved school education, accessible to women. The history of this latest development is of very great interest, but cannot be given here. It was only very gradually that public opinion was persuaded to allow to women the best that education could give. Pretexts of health, of mental incapacity, of unfitting them for their future life, were brought forward. But whilst many of these arguments had very great weight, the quiet persistent efforts of both men and women have so changed public opinion that to-day it is possible for every woman who really desires to do so to continue her education and to receive the very best that any of our universities can give.

Having briefly followed the revolution in thought which has taken place with regard to a woman's sphere of influence and the gradual concession of the best education which has accompanied this change of thought, let us pass to the life of women who have chosen to continue their education in one of the colleges which have been established within the last forty years. Let me say, however, to avoid misunderstanding, that in Great Britain the proportion of women who study for a degree is as yet small, though every year it is increasing.

At the age of eighteen or nineteen a girl who intends to go on to the university leaves school, where she has studied up to the matriculation standard. The more modern Universities of Great Britain are non-residential, and the women who attend classes there live either at home or in private lodgings. In the older Universities of Oxford and Cambridge the residential system for women students is followed as for the men, whilst in some of the other Universities the advantage of the residential system has been so far recognised that hostels are being introduced. The advantage of a residential college life as compared with a non-residential life is so great that a description of the former will alone be given. The main features here described are true of all residential colleges, but some of the details are characteristic only of women's colleges in Oxford.

As soon as a girl goes to college she finds herself with some hundred or two hundred students, who are divided up into "years" according to the length of time that they have been in college. The course generally lasts for three or four years, and the first and second years are roughly classed as Juniors, the third and fourth years as Seniors. Her life now falls into two main divisions, the intellectual life and the social life of the college.

The new student must decide what course of study she intends to pursue. Her work is then arranged by the tutor responsible for those taking up that particular branch of study, and before many days have passed a time-table of lectures has been drawn up. The student's work now comprises lectures and private study. During her college course she attends an average of some eight lectures per week. These are arranged primarily for the students of the men's colleges, but women students are also admitted. Thus the women now have access to the very best lectures given in the University. Her reading is directed by her tutor, and the main part of her time is spent in studying the books thus suggested. Twice a week she goes to her tutor either with an essay upon the subject she has been reading up or to discuss with him the difficulties and problems arising out of it. This system of private tuition coupled with public lectures, though it is not followed in all universities, is of the utmost value. It means not only that the student is brought into contact with some of the keenest intellects (for many of the leading men in the University are willing to take women as pupils), but that in individual work she is compelled not merely to acquire knowledge but to think for herself and to learn how to work. Every student would admit that the real advantage of her college course has not been the amount of knowledge of facts that she has gained, but the discipline that has taught her to think and which in proportion as she has profited by it enables her to grasp facts and principles with greater effectiveness in other spheres.

But whilst the intellectual advantages are of so great value the social life of a residential college is of equal importance. There are societies and clubs of all kinds. The debating society is an excellent training ground in hard, logical reasoning and in self-control. The afternoons spent in games, either on the hockey field, on the river, in the gymnasium or on the tennis court, are times never to be forgotten. In all these sports one learns that

each one is but a unit in a whole and yet that the whole is ineffective unless each part does its work. In a hockey or a tennis match the whole college becomes one and there is no need to talk of *esprit de corps* for it is there, and many a student is encouraged to do her best for the honour of her college, when she cares little for her own distinction. Moreover in the daily life with a hundred or more students there is the contact of women of very different natures. Originality is encouraged, eccentricities are modified, and in the give and take of daily life, in the modification of one's own plans to suit those of others and the demand to subordinate self-interest to the interest of the whole, there is the life of a society in miniature, and many a student who in her first term was shy and unable to fit in with her companions develops into a strong and useful member of the community whose influence would be of value in any sphere of service.

But though there is so much to be gained from contact with others community life has its dangers unless there is ample opportunity for private study and thought. This also is provided for in the arrangement of the college buildings. Each student has a room to herself, which she uses as a private study where she may be quite undisturbed and to which she may invite her friends. This opportunity of privacy is one which a girl rarely secures in home life, where her help is so constantly in demand that she cannot count upon definite time for private reading and thought, and the undisturbed hours that she has been able to secure are reckoned as one of the great benefits of college life and one which contributes greatly to the growth of character.

But that which gives college life its lasting value is its religious side. Only a few of the women's colleges are on a religious basis, but in all of them there is a strong religious influence. How can it be excluded when many a student comes to college hard hit by the realities of life and striving to find a faith which will satisfy her religious consciousness? Many and many a time friend has helped friend to break through the clouds of doubt to a strong faith. But this intercourse has only been possible because of the close bond of friendship which grows up with one or two in college life. Such friendship is not mere flattery aping friendship. The real friend does not scruple to criticize, and many an old student, who is out in the world, where so often criticism is cruel and secret, looks back with thankfulness to the courage of a college friend who dared to make friendship real by unsparingly

condemning what was wrong and untrue, or who gave her the courage and determination to fight through doubt and indecision to a faith which has made her strong to help others.

And what of all this? are women any the better for college life? Is not woman's real place in the home, and should she continue her education at so great expenditure of time and money unless she is to have some direct use for it? Whatever her sphere of life may be, every woman who has been privileged to spend three or four years at college will gladly admit that her life there has added immeasurably to her breadth of outlook. College life is not merely an interval of happiness with no bearing upon future life. The discipline of thought and regular study, the development of mind, the training in community life, the warmth of true friendship, are all qualities which are useful to any woman after college life is over, whether she is called to the management of a home, to the profession of teaching or to any other work. Break into a group of fourth year students just drawing to the close of their college life as they are discussing what their life is to be in the future. The prevailing tone is not a desire for the sphere where the greatest amount of pleasure is to be obtained but a desire to spend life where it can be best used for the service of others. Isolated as college life is in many ways from the realities of life, especially from its sadder aspects, yet these very realities, the sorrows and sufferings of the poor, the misery of life in the slums of our great cities, call loudly for attention even during college days. It is not at all an infrequent thing for a student to devote one or two evenings a week during term time to bringing happiness into the lives of those who are less fortunate than herself, and to give up part of her vacation to help in work in the slums of some great city and to bring of the joy of her own life to others. And after college what persists is this same spirit of service, this same compelling thought that life is real and that every life has some service to give.

Many students marry after leaving college and use what they have gained in training their children and in helping in a quiet way those to whom their help is of value. Some take up teaching, and all over the world in colleges and schools are to be found those whose inspiration to serve and give of their best to the younger generation came to them in their college days. Others again are doing hard and strenuous work, having sacrificed the ease which might have been theirs, in the service of those who are poorer

than themselves not only in money, but in love and happiness and ideals. In the control of institutions such as hospitals and work-houses for alleviating the sufferings of the poor and destitute, in looking after the training of orphans and the children of paupers, and in bringing their influence to bear upon the improvement of the regulations under which women work in our large factories and of the conditions in which so many of the poor live, the value of women's sympathy and help has come to be more and more acknowledged. There is no reason now-a-days why a woman's life should be without outlook, since public opinion has recognised that her influence may be exercised in so many spheres without loss of womanliness and the truest education of her powers is now open to her. But if it is only the road to brilliant intellectual attainment which has been opened to women, the result is not worthy of the struggle which has secured it. Fortunately the higher education of women has not stopped short at this result. This movement would have been a failure had it meant the gift of greater intellectual power to women unaccompanied by a sense that greater privileges bring with them greater responsibility. To give of one's best to others where and how and when possible is the aim which has dominated the higher education of women, and it has not been altogether unfulfilled in the lives of those to whom this boon has been granted.

MAIDA LENWOOD.

NOTES OF THE MONTH.

THE *Indian Interpreter* for July prints as its first article a paper on *The Hope of the Reunion of Christendom* read by the Bishop of Bombay at the Mahabaleshwar Missionary Conference. We may plead the same excuse for dealing with the subject in our pages as the Editors of the *Indian Interpreter*—"that the interests of Christendom are the interests of the whole world," and that therefore all our readers have a vital concern in the questions here at issue. The Bishop's attitude to our present disunion naturally affects his views as to reunion. While we heartily sympathize with his aspirations after unity, we deprecate many of his criticisms and suggestions. At the outset, he uses expressions as to disunion which are characteristic of his school, but such as we have before now been compelled to challenge. "Disunion ... is maintained by my sins and your sins." Such a statement is either too definite, or not definite enough. If it springs simply from an instinctive conviction

that sin must be at the root, it should be more guardedly expressed indeed, until the facts of disunion have been dealt with *a posteriori*, we think it is better not expressed at all. If it means more, we wish that instead of darkly hinting the Bishop and his friends would tell us explicitly and frankly what sins of his and ours are barring the way. For our own part, we say in all sincerity that we are not conscious of any known sin hindering us from union ; and we should be very sorry to allege sin on the part of men whose character we revere as the hindrance on the side of other churches.

NOR can we go with His Lordship when he refuses to assert that "disunion has its advantages." We believe that the breaches of Christendom have borne good fruit. Even the strongest statement of the sinful origin of any given schism need not preclude the recognition that it has been beneficent in its results ; for it is often true of an act man does in sin that "God meant it unto good." One of the greatest miracles in the working of God's Spirit is to be seen in the advantages which have sprung from disunion—advantages which we must take care not to sacrifice in any effort at reunion.

THE main part of Dr. Palmer's paper is devoted to what he rightly feels to be "our greatest difficulty—the matter of the ministry and Holy Orders." He points to the development of two principles of ministry in the early Church—the prophetic, a ministry of gifts, and the apostolic, a ministry of appointment. And in the continued succession of bishops, priests and deacons, maintained unbroken through th centuries, he finds the needed guarantee for the unity and continuity of the Church, and for the validity of its administration of the Christian sacraments. He feels that there is no certainty that the prophetic ministers, the "geniuses" of the Church, will find successors ; and for ordinary men who may have to minister, and for ordinary men who form their flocks, the words of the living God Who alone can sanctify man's ministrations must be "so said that the ear of common-sense may hear them, and the ear of uncommon sensibility [such as the prophet enjoys] may not be needed." The difficulty of distinguishing between the true and the false prophet is admittedly great ; but in the ministry of appointment, as Dr. Palmer thinks, the difficulty is overcome. The external and obvious continuity of their succession authenticates their ministry. "The sheep may know such shepherds and take God's gifts from their hands in confidence and peace of mind." It is in "the Apostolic Succession," therefore, "and the ministry ordained in it," that the Bishop finds the organization that is wanted for the everyday needs of the Church to-day ; and it is this ministry, as we gather, which the Bishop

would put forward as the necessary and sufficient bond of unity in the Church that is to be. That certain details, such as the size of the bishop's diocese, and the functions of the deacon, need to be modified, he is prepared to admit; that there can be any real membership of the Body of Christ apart from this ministry he is apparently not willing to recognise. Incidentally he discusses the function of the congregation in the appointment of ministers, and allows them advisory power in the selection of those to be ordained, but no power to make them ministers. Further, from an evident feeling that his eulogy of the monarchical bishop suggests the logical conclusion of a papacy, he protests that his argument only leads him "to the One and only invisible Head of the Church," and not to a universal Bishop or Bishop of Bishops.

THERE are historical difficulties in the way of the acceptance of the theory of Church order and Church unity here put forward, which the Bishop, not without reason, passes by. We do not emphasise them, however, because we feel that there are still more radical objections to Dr. Palmer's views from the theoretical side. First and foremost, we deny the efficacy of the ministry of succession, as here delineated, to furnish the security desired. The "wolf in sheep's clothing" is a creature by no means confined to the ranks of the prophets, but just as likely to be found in the settled ministry. The question arises at once—Is the ordained priest a true priest in virtue of his ordination, without respect to his character? If not, our promised guarantee has evaded us; our "priest," on whose ministry we repose "in confidence and peace of mind," may be a whited sepulchre. If ordination alone is held sufficient, the theory is altogether too mechanical to be tolerable in matters of deep spiritual import. It can only be made acceptable by the plea that God will not allow the defect in the ministering priest to defraud the expectant faith of those who seek his ministry; but that plea immediately gives away the case to ministries outside the boasted succession. As against the contentions of Rome, English Churchmen have rightly argued: We know our priests are true priests, because they minister to us true sacraments. But Independents, Presbyterians and Methodists can use that argument in their turn.

IN the second place, we feel that the Bishop's argument against the logic of the Papacy is altogether deficient. If the case for the monarchical bishop holds good on the lower plane, you cannot deny it on the higher. Dr. Palmer's argument for ruling out the Pope inexorably rules out the monarchical pretensions of the presbyter in his parish. You may see here the essential weakness of Anglicanism as an

exclusive position. To seek a *via media*, including something of the good of both extremes, is a legitimate aim, so long as it is accompanied by a perfect willingness to live and let live. But the Anglican doctrine of the Centre cannot be maintained simultaneously against the Extreme Right and the Extreme Left. In his anxiety to forestall the plea for Papacy, Dr. Palmer falls back on true Christian principles; but they are the principles which govern the life of the Free Churches in England, whose valid ministry Dr. Palmer has yet to admit. In the local, no less than in the universal ministry of the Church this doctrine leads us "to the One and only invisible Head of the Church, in Whose presence met together [a parochial no less than] an Œcumenical Council might give to the Church on earth whatever general [or particular] direction it requires." The claims of the Papacy must be met lower down, or accepted. We repudiate *in toto* Dr. Palmer's plea for episcopacy. "If the Bishop," he says, "consults, as he ought to do, the presbyters of his diocese, and they advise him and he decides, is not that the ideal form of government even for the most intelligent and independent races? 'Two heads are better than one;' yes, but one will is better than two, and much better than twenty." This we emphatically deny. Episcopacy is so far from being the only true form of Church polity that it is not even the best. Why is it that in comparison with the Free Churches the Church of England lays so little hold of its laymen? Why is it that throughout the Anglo-Saxon world the Church of England and the Churches in communion with it are so largely outnumbered by the non-episcopal Churches? In part, at any rate, it is because the Anglo-Saxon race is not content with episcopacy, but finds a better fulfilment of Christian ideals in other forms of polity, where not only the heads but the wills of the many, and not of the one, are recognised as the channels of the Holy Spirit's direction.

THIS brings us to a third defect in the Bishop's views traceable throughout the paper—his inadequate conception of the possibilities of the Church. The emphasis is always on the clergy, and their ministry; there seems to be no room for any activity of the Spirit of God through the minds and hearts of the members in general. To our thinking, this time-honoured distinction between the *kleros* and the *laos*, the clergy and the people, warps Dr. Palmer's views at the outset. It was perhaps inevitable that the distinction should grow up historically in the Christian Church; but we believe the idea underlying it is alien to the mind of Christ and of the greatest of His apostles, and false to the best practice, as well as to the theory, of the early Church. Holding the central Christian doctrine of the priesthood of all believers and of the

indwelling of the Spirit of God in every heart that is opened to receive Him, we shall confidently look for the manifestations of that Spirit's working in the whole Church, and not alone in any particular group or individual, ordained or otherwise. Accordingly we regard the Christian congregation (the true ecclesia, or Church) as competent to "discern the spirits," and to discriminate between the true and the false prophet, and no less between the true and the false priest: and this, we hold, takes away the need for a ministry certified by external credentials. It is also competent, in spite of Dr. Palmer's misgivings, "to make a man a minister" without any failure to "safeguard either the due order of the sacraments to be ministered or the truth of the preaching of the word." Those who will look for them may find historic instances in plenty in support of what we say. The spirit of prophecy, which is one and the same in those who prophesy and in those who hearken to their word, is by no means confined to occasional geniuses, as might be inferred from Dr. Palmer's paper. In the Presbyterian and Methodist Churches, daily examples show how widely the living God pours out this gift where the power of faith is not curbed by exclusive theories of ministry.

ALTOGETHER we feel that the school of ecclesiastical thought represented by the Bishop of Bombay concedes an undue preponderance to the external in estimating the unity and continuity of the Church, and is too little alive to the significance of the unity of the faith. To us it is no slur on the life of a Church, though it evidently is to "Catholic" observers, that its birth can be historically dated in the later centuries of our era. The one test of its claim to be part and parcel of the Body of Christ is to be found in its relation to our great common Head. If it is united to Him by faith, and His Spirit animates it, what more can be desired? In the birth of a Church, just as in the new birth of the individual, the creative power of the living Spirit is its own sufficient evidence. In order to authenticate the ministry and catholicity of the Baptist, Independent, Presbyterian, and Methodist Churches, there is no need to seek for links with the apostolical succession and its ministry. The one Christ Who gave those Churches life is their sufficient witness. Until this is conceded, until the members of the episcopal Churches are prepared to acknowledge that the communions of more recent growth are as fully and truly members of the Body of Christ as themselves, reunion is impossible. For us to accept, even by implication, what is presupposed by the common doctrine of apostolical succession, would be a sacrifice of vital principle—"compromise for the sake of peace or of success," such as the Bishop of Bombay rightly deprecates. In his closing paragraph, His

Lordship writes of the illusion constantly besetting us that "Our saving truth...must be just the saving truth for this one and that one and everyone. We cannot believe that God has yet another way, and another way, and another way, of bringing the souls which He has made all different into the faith of His Son." Very respectfully and without Pharisaism we would ask the Bishop whether this illusion is not more marked in the "Catholic" than in the evangelical Churches. Free Churchmen are as a rule quite prepared to recognise the full and valid membership in Christ of those who follow the Anglican and kindred traditions. All we ask is a like recognition for ourselves. We commend the thought of the Bishop's last sentences to the members of his own communion, in the conviction that they will find, if they open their eyes to see, that in Church government also our "God fulfils Himself in many ways," building up living Churches according to many orders and not only by that which their bishops, priests and deacons represent.

TOWARDS the end of May of last year a Committee, of which the Director of Public Instruction was chairman, met to discuss the matter of a School Leaving Certificate. For a long time it had been felt an unsatisfactory state of matters that the test for admission to the Public Service should be an examination the primary object of which was to test those who were fit for a University course. One step in the direction of rectifying this condition of affairs was taken when more than a year ago Government declared that candidates for certain posts required no longer to be matriculates. But this at once raised the question whether a scheme might not be devised whereby a pupil might receive on leaving school a certificate that would indicate his work as a pupil and his fitness for employment in Government and other positions.

THE Committee, which met fourteen months ago, thoroughly discussed the question of introducing a School Leaving Certificate and formulated a scheme on which the opinion of those interested was asked by Government. During the last Budget debate it was stated that the scheme was still under consideration. On the 21st July Government announced that it had approved of a scheme for the award of a Secondary School Leaving Certificate, and at the same time published the details. The Certificate is to be awarded to pupils leaving school. It will show what a pupil has done at school from the fourth form upwards and also how he has acquitted himself at a public examination. This public examination will take place at the end of the pupil's course in the sixth form. It will include four subjects which every pupil must take—Elementary Mathematics, English, Vernacular

Composition and Translation, and Science. Besides these there are a number of optionals any of which can be presented. The certificate then will make it evident at a glance what a boy has done in these compulsory and optional subjects over a period of three years. Side by side with the school marks will be those gained at the public examination. In addition to these the certificate will record what a pupil has done at school in Geography, History of India, Drawing, and Physical Training. There will be no public examination in these four subjects. The scheme comes into effect from the beginning of next year.

ONE noticeable and very acceptable feature of this scheme is that the certificate is awarded to every pupil on leaving school, unless he is prevented by his Headmaster from appearing for the public examination. There is no passing and no failing. Every schoolboy takes with him, in black and white, a record of three years' work, and those who desire to employ him have an impartial witness of the boy's competence. This combination of school work with the results of a public test seems a distinctly happy one. We cannot but notice with satisfaction another feature in the scheme, and that is the confidence which, by this certificate, is reposed in headmasters and teachers. Government believes that teachers, in establishing what is now to be a permanent record of the marks which their boys have gained in school subjects, will be actuated by no other motive than that of expressing, as accurately as figures will admit, their estimate of the boys' attainments in the various subjects. It is true that the Board of Examiners has the power of moderating the headmasters' marks. But the certificate in cases where moderating is required does not erase the school marks. These appear alongside the moderated marks. The system of moderating, therefore, even when applied, does not indicate lack of confidence in the teacher. It simply serves to indicate to him that the standard of marking in his school requires revision, for it is either too high or too low.

A THIRD feature in the scheme which must rejoice the hearts of educationists is the elasticity which it allows in the school curriculum. Efforts in this direction have, of late years, been largely frustrated by the dominating position of the Matriculation Examination. They now seem likely to be crowned with success. Much indeed, depends on the attitude which the University assumes towards the certificates, and on the syllabuses which the Board that awards the certificates prescribes. But when these matters have been satisfactorily settled there seems every reason to believe that a secondary school will no longer be looked upon by pupils as merely a means of approach to the Matriculation

Examination. It will indeed prepare pupils for a University course, but it will also fit them quite as definitely for commercial pursuits or the public service. The cause of education cannot but gain from this important adaptation of school studies to the needs and conditions of pupils when they leave school behind them.

It may seem ungenerous to end with a word of criticism. Yet there are two points in the scheme which we view with regret. The first is that there is a provision whereby a headmaster may refuse to allow a pupil to appear for the public examination; and the second is that the date of the public examination is fixed for March and not for December or January. It would take too long to go into these matters; we must content ourselves with the simple mention of them.

An amusing example of ignorant pedantry in journalism is afforded by the *Illustrated London News* of July 17. The naval display in the Thames was made the occasion for a special supplement, with copious illustrations of nautical matters. A double page is devoted to fighting-tops, "as they were in the days of Nebuchadnezzar and the Pharaohs, and as they are in the reign of King Edward VII.: Fighting-Tops of Twenty-two Centuries." That there may be no mistake as to the chronology, a further explanation of the first three pictures describes them as the tops "carried at the mast-heads of Nebuchadnezzar and the Pharaohs three centuries before the Christian Era." That Nebuchadnezzar flourished in the early part of the sixth century B.C., that the story of the Pharaohs was a closed chapter before the end of the same century, is evidently unknown to the paper's expert in naval history. A very elementary knowledge of antiquity, even the slightest acquaintance with the career of Alexander the Great, would have obviated this casual error of two or three centuries.

LITERARY NOTICES AND NOTES.

The Epistles of Paul the Apostle to the Ephesians, Philippians, Colossians, and to Philemon. (The Revised Version edited for the use of schools.) By the Rev. W. K. Lowther Clarke, M.A. Cambridge; The University Press; 1909. Price 1*s*. 6*d*.

Two volumes of St. Paul's *Epistles in this* new and useful Cambridge series have already been noticed in the *Magazine*. This has the same general features, including a map to illustrate St. Paul's travels.

The four "Epistles of the Captivity" are here gathered together; and the volume offers a convenient book for New Testament study in senior forms of schools or (in India and elsewhere) college classes. Brief but useful introductions, with references to larger works, give the general relation of the Epistles to the life of St. Paul and the problems of the Church. The commentary is brief, and for the most part reliable. Here and there we notice a want of clearness and decision, especially in dealing with the translations quoted from the Authorised Version: *e.g.*, in Philippians ii. 6, it should be made clear that the A.V. "counted it not robbery" is wrong, making nonsense of St. Paul's argument; at ii. 9, bowing "*at the name*" of Jesus should be recognised to have no connexion with the passage save that of egregious mistranslation; while the word *servants* should not be allowed to come in so frequently without a clear indication that Paul meant *slaves*. Nevertheless, this little book, especially if the teacher or the reader follows up the references supplied, will be serviceable for the study of the Epistles included.

The Story of Hampshire: a History for Schools. By the Rev. Telford Varley, M.A., B.Sc. London; A. and C. Black; 1909. Price 1*s.* 6*d.*

SELDOM, if ever, have we come across a more delightful reading book for schools than this little history of Hampshire. Its aim is to give greater vividness and charm to the study of history in schools, by linking it with the local interests and opportunities of the students. Hampshire gives a peculiarly fitting story for the purpose, and the children of the county are to be congratulated alike on the glorious history which is here outlined and on the skill and enthusiasm of the author who has put the materials together. But the value of the book need not be limited to children, nor to the people of Hampshire. There must be hundreds of others, interested in English history and topography, interested in Hampshire itself, who, having no leisure for larger works, would welcome this concise account of Hampshire and its glories.

The book is certainly a model for its class, and we hope that Messrs. A. and C. Black will follow it up with other county histories as good. Mr. Varley writes with enthusiasm and with knowledge of his county, and many of his details cannot be fully appreciated without local information. Here and there we have detected questionable points of history or etymology; but in the main the narrative is just and accurate, and at the same time charmingly clear and direct. It is supplemented by maps and a really beautiful selection of pictures, eight in colours, and thirty-two in black and white. The whole is

admirably fitted to link the history lesson to the things which any boy may see day by day, or explore for himself on a half-holiday ramble. After an introductory chapter, which gives a clue to the whole, and surveys the geography of the county, Mr. Varley passes to the history, chapter by chapter, from pre-Roman times to the days of the later Stuarts, when the distinctive history of Hampshire may be said to cease. The chief emphasis is laid on the earlier history, when Winchester was the capital of England; and the events of the last two centuries are dealt with under local notes, as concerning special places rather than the county as a whole.

We commend this book to Indian readers. It would be useful as a reader, to help Indian boys to understand English History and English life; for this, the pictures are an invaluable adjunct. And it may suggest to some the possibility of producing a few little books on similar lines to add life and interest to Indian history. Such a book on Madras, or Mysore, or Madura, would be a godsend to education in South India.

A New Primer of English Literature. By T. G. Tucker, Litt. D., and Walter Murdoch, M.A. London; G. Bell and Sons; 1909.

We presume that the word 'New' in the title is intended to invite comparison with Stopford Brooke's Primer. Undoubtedly there is a contrast. The latter is a marvel of condensation. Its value is shown by the fact that it has stood the test of constant use for the better part of a generation, and is still probably the most popular brief history of literature. If it errs at all it errs on the side of fulness. It might for purposes of study, though not for reference, omit minutiae with advantage. Now we can hardly be wrong in supposing that this critical attitude led to the production of this new primer. It was not in the first instance intended to be a rival. It was published specially for New Zealand and Australia, and is only now brought out in a new edition, which is excluded from the Colonies. It aims at avoiding detail and is distinctly economical in the matter of dates, but it provides a bird's-eye view of the whole course of English Literature. This is its aim, and by this aim it must be judged. We think the book in large measure realises its purpose. Unquestionably if we test it by its treatment of any particular period, *e.g.*, the Elizabethan drama, we recognise its extreme brevity, and realise the need of the larger histories, but tested by its avowed aim of presenting only the main features it deserves nothing but praise. At the close of each period it gives a useful summary of the important writers with their chief books and dates.

Siepmann's French Series for Rapid Reading. Pocahontas; par Amédée Pichot (adapted). London; Macmillan & Co., Ltd.; 1909. Price 6*d.*

ONE or two numbers of this well-conceived series have already been noticed in the *Magazine.* The notes are few; words and phrases are judiciously dealt with. The romance of Pocahontas is but little known; it may attract those whose interest in Virginia and the West has been aroused by the story of Captain John Smith. But we fear that only a few of our readers have very much interest in French.

Commercial French Reader. By W. M. Poole, M. A., and Michel Becker. London; John Murray; 1909. Price 2*s.* 6*d.*

THIS is a reprint of the earlier portion of the very successful *Commercial French* by the same authors and publisher. It comprises a hundred passages—short stories, conversations, specimen letters, extracts and adaptations—each followed by a searching *Questionnaire* in French, and the whole completed by a short appendix of useful information, and a vocabulary. To those who wish to acquire a command of commercial and general French, the volume may be confidently commended.

LITERARY NOTES.

THE hope for fresh light on the text of the Bible is by no means at an end. As is well known, a Biblical Commission is at present at work in Rome "to determine and restore as far as possible the original text of St. Jerome's Latin translation made in the fourth century." According to the Rome Correspondent of *The Times* an exhaustive search will be made through all the libraries of Europe in the hope of finding hitherto unrecognised manuscripts. Already there are fifteen collaborators at work in different centres, while a special commission is examining the libraries and cathedral archives of Spain. It is Spain above all that affords a hope of the discovery of new manuscripts. Many of these were carried off by the Moors to Africa, and it is hardly probable that any of these should still exist, but much yet remains in Spain.

CLAUDIUS CLEAR in the *British Weekly* is contributing an interesting *causerie* on what he calls "The Sound of the Clock." The title is enigmatic, but in substance it is intended to include the place each age in life holds in literature—the baby in literature, the child in literature, and so through to the end of the allotted span. Here are some of his sayings on the child in the first five years of life. "The ancients doted

on their children, and even made offerings of toys to their dead children for playthings in the world of spirits, but I believe that with one doubtful exception not a single letter by a Roman or Greek child survives. No voice of a Greek child comes to us across the gulf of time." "It is at three that the most important event in childhood, the birth of the ego, appears to take place. Fichte is said to have given a great dinner—as great a dinner as the professor could give—on the day on which his son first used *ich*." "When John Stuart Mill was three years old he was initiated by his stern father into the Greek language. When Isaac Watts was three he could read the Bible." So could Swift. Kingsley preached a sermon when four years old and wrote poems before he was five.

MESSRS. MACMILLAN have recently published *The Faith and Work of Christian Science* by the author of *Confessio Medici*. There is no ambiguity, it would seem, in the writer's attitude. He opposes the movement in its entirety. "It is ignorant of the first principles of philosophy, and makes use of long words without apprehension of their meaning." "She" (*i.e.* Christian Science) "offers to us a mere burlesque of the Christian faith." "She denies the reality of injuries and diseases, affirming that they are errors of mortal mind, whereas they belong to life, and therefore are real." "Her testimonials are mostly worthless. She evades investigation." These will suffice to show the attitude of the distinguished doctor.

READERS who are fond of Merriman's novels, and they are many, will be glad to know that Messrs. Smith and Elder have in the press a new and uniform edition of his novels in fourteen volumes on thin paper. *The Slave of the Lamp* and *The Sowers* will be ready during the present month and the remaining volumes will be issued weekly. A special introduction telling the story of all the books will appear with the first volume.

MR. HEINEMANN'S "Library of Modern Fiction" is to begin with Mr. Hall Caine's novel *The White Prophet*, which will be published in two illustrated volumes at the new price of four shillings net.

ALL who are interested in the *Spectator's* nature studies will welcome the announcement that Mr. Eric Parker's studies in that journal are now to be collected and published in book form.

THE resignation by Dr. William Wallace of the editorship of the *Glasgow Herald* marks the retirement of Scotland's most prominent

journalist. He has been connected with that newspaper, the chief newspaper in the west, for more than a generation. He is above all things a man of letters, and for many years the influence of the editor has been seen in the literature columns of the *Herald*. Dr. Wallace is a leading, perhaps the leading authority on Burns and Carlyle, but his interest in literature is wide, and has been seen in contributions to almost all the leading reviews, more especially the *Spectator*. The new Editor, it is stated, will be Mr. Harcourt Kitchin, now on the staff of *The Times*. Mr. Kitchin is a son of Dean Kitchin.

SCIENCE NOTES.

A VERY accurate method of measuring standards of length has been devised by Dr. A. E. H. Tutton. The instrument he uses is an improved form of the interferometer which he designed some years ago. The unit in terms of which measurements are made with it is the wave-length of a ray of light, this being a constant physical quantity and one which is easily reproduced. The particular kind of light chosen is the red light of cadmium, the wave-length of which is 1/39459 inch, or approximately the forty-thousandth part of an inch. This light is obtained from the metal by causing it to volatilise by an electric current, and the visible lines of the scale consist of interference bands which nearly fill the field of view of the interferometer telescope.

ONE of the two reading microscopes, which are used to observe the defining lines on the bar on which the standard of length is marked, carries one of the two glass plates which produce the interference bands. These glass plates are made with the most perfectly plane surfaces possible, and the light, reflected from them as two separate beams, produces alternate fields of light and darkness. If the surfaces are inclined at an angle, bands are produced, two for each wave-length, corresponding to thicknesses of the air-film between the surfaces differing by half wave-lengths. The separation of the bands becomes less and less as the angle is increased. Such a width of band is chosen as enables the observer to divide the interval between two bands into a hundred parts by means of a micrometer in the eye-piece.

WHEN the glass plate which is attached to the reading microscope is moved parallel to itself, the interference bands also move parallel to themselves. This movement is produced by means of a very fine screw which has a delicate adjustment and control apparatus and forms a very important part of Dr. Tutton's apparatus. For every half wave-length

of movement of the microscope the interference bands move to the extent of one band, so that the distance the microscope has moved is obtained by multiplying the number of bands observed to pass a reference mark in the centre of the field by the half wave-length of the light in which the bands have been produced. Thus with the red light of cadmium the transit of two bands corresponds to the movement of the microscope through the eighty-thousandth part of an inch. Now by means of the micrometer the hundredth part of the distance between two bands can be measured. Consequently the eight-millionth part of an inch is the unit in terms of which the standard is measured.

THE standard yard is a bar of Baily's metal of inch-square section, on which two parallel lines, defining the yard by their distance apart, are engraved on gold insets at the bottom of cylindrical half-inch depressions near the ends of the bar. These defining lines, though very finely engraved, are too coarse for interferometer measurements, each of them containing forty half wave-lengths of red light in its thickness. Dr. Tutton accordingly proposes a new defining line, or "location signal," consisting of five parallel lines ruled on speculum metal one forty-thousandth of an inch apart. Such lines are ruled by Mr. J. H. Grayson, of Melbourne, on whom the mantle of Rowland of Baltimore seems to have fallen. He has constructed a machine for ruling gratings with which he has ruled lines which satisfy Dr. Tutton's requirements. Using a magnifying power of three thousand diameters, he finds the lines to be clear and distinctly separated.

TAKING the central line of the five ruled by Mr. Grayson as the defining line of the location signal, Dr. Tutton finds that it serves admirably for the purpose. A series of these signals placed at stated positions on the standard bar, each interval being double the preceding one, enables him to measure the total number of wave-lengths in the yard. This being done, the standard can be reproduced at any time with perfect certainty, even if all the official copies were destroyed. It is interesting to note with what accuracy the length of the standard yard has been preserved in the past. The standard yard which Henry VII. caused to be constructed is still preserved in the office of the Standards Department of the Board of Trade and it is found to differ from the present imperial standard yard by only the two-hundredth part of an inch.

M. BLÉRIOT, who succeeded on 25th July in crossing the English Channel on a monoplane, gained the £1,000 prize offered by the *Daily Mail* to the first who performed the feat. It was a well-deserved

triumph, and confirmed the action of the Institute of France in awarding M. Blériot and M. Voisin the Osiris prize for their experiments and achievements in aerial navigation. This prize, which is of the value of £4,000, is awarded every three years for the most remarkable contribution to the cause of human progress during that period. It was fitting that M. Voisin's name should be associated with that of M. Blériot in making this award, as he is as distinguished for his success in making aeroplane motors as M. Blériot is in making and flying monoplanes. The importance of the motor was strikingly illustrated in Mr. Latham's attempts to cross the Channel, for his failure on both occasions was due to his motor slackening speed. Even a slight reduction of the high speed at which the propellers are driven means a great reduction in the lifting power.

An investigation into the racial and specific characters of the rats of Calcutta has been carried out by Captain R. E. Lloyd. The investigation included not only the brown and the black rat and their local forms but also *Mus mettada* and its allies, together with the various species formerly included in the genus Nesocia, but now split up into three generic groups. One result is that Captain Lloyd shows that there is reason to doubt the advisability of splitting up the genus Nesocia. In connection with this investigation it is shown that the brown rat, the great disseminator of plague, is absent from Madras, where its place in the sewers of the city is taken by the great bandicoot-rat. The inference one would draw from this must be qualified by the fact that plague occurs in districts where the brown rat is rare or unknown.

The coloration in some weasel-like carnivora is discussed by Mr. R. I. Pocock, who maintains that it is designed to warn their enemies to let them alone. Most mammals are coloured so as to be concealed either from their enemies or from the prey they feed upon. This is usually effected by counter-shading, the upper side being dark to tone down reflected light and the lower side white to counteract shadow, the result being obliteration of the shape and solidity of the body. Some of the weasel tribe, however, are light above and black below, often with the white of the back, as in skunks, or of the head, as in badgers, emphasised by black stripes. These animals possess glands which secrete fluids of a foetid or suffocating odour and are desperate fighters. They feed upon vegetables or upon animal food for the capture of which concealment is unnecessary. Mr. Pocock accordingly argues that for these reasons they are conspicuously and warningly coloured.

A SUBSTITUTE for pneumatic tyres in motor-cars has been invented by the Hon. R. C. Parsons, which he calls the Panflex spring wheel. Other inventors have attempted to reproduce the resiliency of the pneumatic tyre by a system of springs, but they have not sufficiently satisfied the conditions of the problem. There is not only the direct radial vertical thrust, due to the weight and inertia of the vehicle when passing over rough roads, but also the tangential effort for traction. In the Panflex wheel the radial springs are capped by special corrugated pads which walk round in a tread on the inside of the rim, and are held in place by flanges. The wear and tear is said to be small, and the springs are capable of deflection in every direction.

A USEFUL little book on the photography of coloured objects by Dr. C. E. Kenneth Mees has been published by Messrs. Wratten and Wainwright. The ordinary orthochromatic plate (erythrosin type) gives unsatisfactory results in landscape work, *e.g.*, open meadows and pine trees. The green of the pines falls just into the gap of deficient sensitiveness in the spectrum, while the green of the meadows corresponds to the maximum of green sensitiveness. Thus there is obtained an exaggerated contrast which cannot be corrected by an ordinary yellow screen. Similar difficulties occur in photomicrography. For all such work it is much better to use a panchromatic plate and a rather deep yellow screen.

A PERMANENTLY luminous watch dial and military night compass were shown at the recent Royal Society Conversazione by Mr. C. E. S. Phillips. The watch dial is of transparent glass and the figures are painted upon its upper surface. The dial is backed with a compound containing a minute quantity of radium bromide which renders it luminous, so that the time can be easily read in the dark. In the compass there is a similar luminous disc and strip, so that directions may be determined at night.

IN the third Report of the Wellcome Research Laboratories, Khartoum, it is stated that white ants will not touch green Willesden canvas and that solignum also appears to be an absolute preventive against them.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE first article, on *Charles Darwin*, is contributed by one of the most distinguished of Darwin's followers, August Weismann. The article was given as an address at the University of Freiburg on the

occasion of the centenary of Darwin, and it deals in a lucid and interesting way with the personality and work of the great scientist who shares with Dr. Russel Wallace the credit of having established the theory of evolution and given it a permanent place in scientific thought. Forty-one years ago Weismann delivered an address at the same University, taking as his subject 'The Justification of the Darwinian Theory;' and it was a great pleasure to him, he says, to lecture on the subject of evolution on the hundredth anniversary of the birth of Darwin. On this latter occasion he had no need to justify the theory of evolution, which, as he says, has become the basis of the science of life.

Before dealing with the work of Darwin and its place in the history of biological science, Weismann gives a brief sketch of the controversy between the theory of evolution and the old theory of creation that raged during the first half of the nineteenth century. Goethe had thrown out hints of a theory of evolution by descent, and Darwin's grandfather, Erasmus Darwin, had formulated the theory in his *Zoonomia*, which was published in 1796. But Cuvier, the greatest zoologist of the early part of the nineteenth century, held to the old creation theory, and his influence prevailed, with the result that for many years before the publication of *The Origin of Species* the philosophical conceptions of the beginning of the century had almost sunk into oblivion. Weismann says that in his own student days in the fifties he never heard a theory of descent referred to, and found no mention of such a theory in any of the books to which he had access. With the reaction from philosophical speculation, however, scientific men turned to the investigation of details, and in the interval between the Napoleonic wars and the year 1859 an enormous mass of new facts was accumulated. What was required was some general conception of life which should correlate these details and add philosophic interest to the work of investigation. This was supplied by Darwin and Wallace in their joint contribution to the proceedings of the Linnean Society in July, 1858, and more effectively by the publication in 1859 of Darwin's great book, *The Origin of Species by means of Natural Selection.* Of this work Weismann says :— 'To readers who were acquainted with the scientific results of the time, who were aware of the numerous important facts that had been discovered, but missed the unifying idea which should gather them all together into a harmonious picture of life, the book came as a revelation.' He himself read it first in 1861, at a single sitting; and when he had finished it he stood firm on the basis of the evolution theory, from which position he has never seen reason to withdraw.

The theory of evolution, as all know, did not at once win its way to full and general acceptance, and Weismann alludes briefly to the controversy which the publication of *The Origin of Species* aroused. Curiously enough he makes no mention of Huxley in this connexion. He has a good deal to say on *the principle of selection*, the discovery of which in his opinion is the greatest achievement of Darwin and Wallace and alone affords a secure basis for the theory of evolution. Weismann makes no attempt in the present article to deal with the many important questions that are at present exercising the minds of scientific men in connexion with the theory of evolution, but he shows briefly the influence which Darwin's discoveries have had on the progress of science and human thought generally. As a firm believer in the principle of selection he takes a distinctly optimistic view of the future of the human race. He thinks a survey of the evolution of the world of life as we know it shows that *on the whole* it has been an ascending evolution, and he believes that on the principle of selection ethical improvement is not only possible but probable. It is the mind, not the body, he says, that is decisive in the selection of the human race.

We will conclude this summary of Weismann's article by giving his impression of Darwin as gathered from his autobiography, his son's biography, and his scientific works:—

He had a great and comprehensive mind, concerned in the main with general conceptions, yet possessing in a high degree the faculty of becoming sympathetically absorbed in detail. He took pleasure in small things as in large, and was able alike to study with the most painstaking minuteness the structural details of a flower or a crustacean, or to draw far-reaching conclusions from an enormous number of isolated facts. He possessed the fundamental qualities of a naturalist; great powers of observation and absolute accuracy; the most extreme caution in judgment is revealed in all his writings; and his presentment of his ideas is always simple and entirely free from arrogance or vanity, for a great natural modesty was one of the main features of his character. But his theories clearly show that he was not lacking in imagination, for they could never have been thought out without it. He was not a keen critic, grasping a thing quickly and illuminating it at once; he was, on the contrary, rather inclined to take too favourable a view of the work o others, and had a tendency, by no means very common, to acknowledge the achievements of strangers, and to take a positive delight in them. His mind was o the penetrating order which worked persistently at any problem until he began to see light on it.

It is perhaps worthy of note that Weismann never saw Darwin.

MR. G. K. CHESTERTON contributes a short article on *The Moral Philosophy of Meredith*, in which he manages as usual to say some clever and striking things. With reference to a suggestion recently put forward that Meredith's characters are always compounded of good and evil in equal quantities, he says that 'what is interesting about

Meredith is not that he did not recognise right and wrong: the village idiot must do that; but what things he thought right and what wrong, and how far he differed from the current conceptions of his society.' Speaking of Meredith and Hardy as controversial moralists, Mr. Chesterton remarks that they are almost typical antagonists. 'That impersonal deity which is Hardy's villain is Meredith's hero and champion. Nature betrays all the heroines of Hardy. Nature enters to save all the heroines of Meredith. The argument of Hardy is that human beings with their brief joys and brittle ideals might get on very well if the general wave of the world did not overturn them and smash them into sticks. The argument of Meredith is that our little lives always stagnate into hypocrisy or morbidity, unless the general wave of the world continually refreshes us and recreates us. Hardy maintains that man is a mere game of the gods. Meredith, on the other hand, maintains that the gods are a necessity of man. He prefers to say the gods rather than God; but that is a nineteenth century prejudice.'

Mr. Chesterton also contrasts Meredith with Henry James, 'the ablest man he has left in his own line.' Meredith, he says, is best at gods; Henry James is best at ghosts. The souls of Henry James's characters stand naked before us; Meredith makes us feel the bodily presence of people as well as their spiritual presence. Meredith was not a pantheist, Mr. Chesterton says: he was a pagan. He had his sacraments, of which the pantheist has none; and he always sought for special and solid symbols to which to cling.

OTHER articles of interest are—*The Franco-German War: Its True Causes*, by Charles Lowe; *The Editors of the Empire at Home*, by W. T. Stead; and *The Causes of Unemployment* (II), by H. Stanley Jevons.

THE NINETEENTH CENTURY.

THREE articles in the July issue may be regarded, in spite of their diversity of subject, as constituting a group by themselves. Mr. Walter Frewin Lord discusses *The Creed of Imperialism*, while the duty of 'thinking imperially' is illustrated for us in actual practice by Sir Charles Tupper in his paper on *The Unity and Defence of the Empire* and by Sir Edward Sassoon in his advocacy of *Cable Reform*. The purpose of the ex-Prime Minister of Canada is to ventilate a suggestion which he thinks might reconcile the conflicting views prevailing as to the way in which the Dominions should take their share with the Mother Country in the burden of naval defence. From a political point of

view it is desirable to foster in each Dominion a personal pride and interest in contributing to the naval strength of the Empire. A mere system of financial contributions made by them annually to the upkeep of the royal navy would not have this effect, but the creation of distinct local navies would. On the other hand, from the naval point of view the latter plan would be most inadvisable; a single homogeneous navy would be vastly more efficient. Between these opposite considerations the compromise which at the moment is most popular is that of the presentation to the Mother Country by each Dominion not of a financial contribution to be merged indistinguishably in the total naval expenditure, but of a *Dreadnought* or the cost of one. But against this compromise there is to be set Lord Charles Beresford's opinion that the Dominions would render far more valuable assistance by expending their contribution on their own Home Defence and on equipping cruisers for the protection of their own trade routes. Sir Charles Tupper's suggestion is put forward in view of all these considerations and of one further point. The provision of rapid communication between the various parts of the Empire is a matter whose importance is perennial and not peculiar to times of war, and a recognised method of promoting this end is that of subsidising lines of swift steamers. Is not this policy capable of an extension which would give it a directly defensive value? The Dominions might unite in establishing an 'All-Red Route' between Britain and Australia and New Zealand *via* Canada, served by 'large steamships built under Admiralty supervision, commanded by naval officers and manned by trained men, and provided with suitable armament.' The opinion of General Sir Andrew Clarke is quoted, that 'fast ships on these routes cannot well be captured except by mere mischance on the ocean.' They would therefore serve to keep open the trade routes, to maintain the closest communications, and to transfer troops and volunteers in the most rapid manner. In addition to subsidising such fast lines of steamships, the Dominions could build naval cruisers of their own and protect their shores in any other way desirable. Lord Charles Beresford's opinion is that the ends of naval unity would be sufficiently met if such cruisers were interchangeable with the vessels of the British fleet, if the officers and the men were interchangeable for purposes of training, and if the various fleets had identical designs, an identical system of training and an identical system of discipline.

Such is the Canadian statesman's very suggestive contribution to the task of 'thinking imperially' on one important subject. Sir Edward Sassoon's contribution is equally practical. He emphasizes not so much the commercial importance of drastic reductions in the rates

charged for cablegrams, which is sufficiently obvious, but rather their importance as a means of maintaining that real unity of sentiment throughout the Empire which is the most vital condition of strength. Cheap cable communication is, he holds, really of much more importance than cheap postage. Owing to the prohibitive rates, press cablegrams impart to important items of news, through the mere effort at compression, a distorted form which may have several weeks of mischief-making currency before the post can supply the corrective of an adequate version. And quite apart from this, a radical cheapening of private cablegrams, aided by a universal adoption of the distinction between 'urgent' and 'deferred' messages, would contribute immensely to preserving a living unity of feeling between the great numbers who annually leave the Mother Country and those that stay behind. On grounds like these Sir Edward Sassoon urges that the state should provide the aid necessary to enable new cable lines to compete effectively with the older strongly established companies and to break down a monopoly which is no longer to the public advantage.

Both the articles with which we have dealt so far are written in a spirit with which every British subject must sympathize, independently of whether he approves of the particular proposals recommended. The Empire is an existent fact. It is a political arrangement which in the mean time works fairly well and which it is not foolish to hope might work much better. It conserves for the Anglo-Saxon race a freedom which has been dearly bought and which is as dearly prized, and it is doing much to extend the benefits of peace and honest government beyond the bounds of the race. We need not commit ourselves to any assumption that the political arrangement which we call the Empire is an end in itself or even that the good of the Anglo-Saxon race must be permanently dependent on its continuance. But in gratitude for what it is, it is our sacred duty to plan for its defence and its improvement.

When we turn to Mr. Lord's paper, however, we pass into an atmosphere determined by additional assumptions. Mr. Lord professes to set forth 'the creed of Imperialism,' meaning by this that political creed which differs from party-creeds in being one that must 'commend itself instantly to an Australian, a New Zealander, a Canadian and the inhabitants of the United Kingdom.' On the strength of a thirty years' study of the question he ventures to declare that this creed must comprise five demands:—'(1) A supreme navy; (2) Universal military service; (3) The preservation of our Anglo-Saxon stock throughout the world; (4) A preferential tariff throughout the Empire; and (5) The teaching of Imperial rights and duties in every school and University throughout the Empire.' Naturally one looks for some proof that these

five points must commend themselves instantly to every member of the British Empire. Instead of this what does one find? First of all, a statement that 'any Canadian or Australian will accept these five points at once as axiomatic,' and secondly, a formidable list of twelve more or less important types of British opinion which will have nothing whatever to do with this creed! Clearly, then, Mr. Lord's five demands constitute not a 'creed of Imperialism' in the sense suggested by his opening paragraphs—a creed above party—but the creed of an Imperialist party. It is the creed which Mr. Lord and his party would like to convert into a creed above party, into a creed which every member of every region of the Empire would accept at once as axiomatic. But was there ever a party-creed which its more confident upholders would not have wished to see accepted as a creed above party? We have a great respect for the noble types of the Anglo-Saxon race which Canada and Australia produce, and a creed which any Canadian or Australian will accept at once as axiomatic must contain very much that is good. But where does India come in? Where do the subject races come in? For them the Empire as such is—at present at least—not an end in itself but at best only a means to some more satisfying future development. Ought it to be more than this for any of us? We do not like this creed because, as Mr. Lord expounds it, it tends to regard the Empire as such—perhaps even empire as such—as an end in itself. It is a party-creed, the 'fighting creed' of an Imperialist party within the Empire. The creed which should commend itself as axiomatic to every member of the Empire is not yet discovered. Ere such a creed can be discovered the Empire must become much more of a unity than it is. If such a creed were discoverable, the Empire would be politically a vastly stronger thing than it is. It would be an invincible fighting unit in a world of weaker rivals. And yet, perhaps, on a true view, it might have less real greatness. Perhaps it is conferring a bigger benefit on mankind as an imperfect political compromise making towards a more perfect goal, not for the Empire as such, but for the whole human race.

Among the other articles which make up the July number two deal with Indian affairs. Sir Arundel Arundel concludes his description of the Report of the Decentralisation Commission, and Mr. H. C. Streatfield, late District Magistrate of Backergunge, contributes *A Bengal Civilian's View of the Indian Deportations.* The purpose of the latter is to help the British public to a clearer understanding of the questions at issue by giving an account, 'based on official but personal experience, of the circumstances which have led up to the deportations, and of the situation to meet which the Government of India have found

it necessary to take action.' Any reader in whom this announcement awakens an expectation of 'political indiscretions' will, however, be disappointed. No state secrets are given away. By 'the circumstances which have led up to the deportations' Mr. Streatfield means not those occasioning deportation of such and such individuals, but the circumstances necessitating resort to deportation as a weapon of repression. To Indian readers these circumstances are familiar, and Mr. Streatfield has really nothing new to impart; but his presentation of the facts is sane and temperate, and should prove of much assistance to English readers. The central point on which his case depends is that 'Evidence which can be accepted in a Court of Law is not, save in very exceptional circumstances, forthcoming in cases which have a political savour,' and he is mainly occupied in illustrating and explaining this fact. It may be matter of public notoriety who are the real culprits in a political outrage and yet no one is public-spirited enough spontaneously to give evidence in the law-courts. Evidence has to be extorted by interest or fear, and thereby loses its value. 'With over twenty years' experience behind me,' says Mr. Streatfield, 'I can unhesitatingly assert that practically never does a witness appear in any of the courts, who is not either compelled to testify by force of circumstances, or induced to do so by considerations of personal interest, direct or indirect . . . . If this is the state of things in ordinary circumstances and with regard to every-day cases, it is plain that, considering the special dangers and troubles which await the Government witness in cases having any connexion with the political agitation, no Indian is likely either to come forward willingly in that capacity, or if compelled to testify, to say anything prejudicial to the party of violence.' Government, however, must maintain order; that is its first duty. If the ordinary law cannot secure this, exceptional measures become a disagreeable necessity.

THE FORTNIGHTLY REVIEW.

IN the *Review of Events* Mr. Garvin certainly excites our curiosity and interest over the presence in England of that remarkable body of Russians, representatives of both Chambers and nearly all parties of the Russian Parliament, and nearly every minister of importance. A body of such a representative character has probably never visited London before, and the importance of it as representing on the part of these politicians—whose party interests are as divergent as ever—a general desire to sink the differences in united patriotic endeavour is really good news. Mr. Garvin goes on to discuss the value of our *entente* with Russia, and plunges into politics and diplomacy. The value of this *entente* is largely to be judged by our interpretation of this visit and

the motive of the visitors, and if, as Mr. Garvin seems to convey, this is the best news that could come from Russia, one feels that it calls forth genuine gladness that the gloom is penetrated by that bar of light. Mr. Garvin perhaps makes us too selfish in our views. We want to pause and congratulate Russia with real warmth rather than count the advantages which friendship with the convalescent will bring to us in the future. The review goes on to deal with the problem before reformed Turkey at this moment, *viz.*, Crete, a constant source of trouble, and yet an island whose strategic importance has earned for it the name of the key of the East. Germany's internal affairs and her financial situation, the United States Tariff and the Imperial Press Conference complete the list of subjects dealt with in the general review.

THE speech of M. le Baron d'Estournelles de Constant, translated from the actual address of that member of the French Senate in the Prussian House of Lords, besides being remarkable for its frankness, breadth of view, and the audience to which it was delivered, is a notable example of the Frenchman's power of expression rising almost to the level of oratory.

THE article by Mr. Sydney Brooks on *Great Britain, Germany and the United States*, is another of those interesting and daring attempts to state the general attitude of these countries towards each other. America, the writer maintains, has from her recent experiences begun to develop a more real concern in the course of European politics. It can no longer be a matter of indifference to her as to what shall be the issue of these enormous preparations on both sides of the North Sea, and what in the past might have been merely a preference based on sentiment is becoming a real concern in what may intimately affect her own future. Whatever may have been the attitude of America to Germany in the past 'it is quite another matter now that she is seen to be stretching forth a hand for the trident so long and securely and with such general acquiescence held in the British grasp.' Her concern is not so much that her financial and commercial interests are bound up with those of England, but arises from the feeling that she can trust to Britain's policy as mistress of the seas, while with Germany in that position it would be a very different matter. Mr. Brooks however is not of opinion that the sympathy of America would lead to any definite assistance in the event of a war between Germany and ourselves unless—and the exceptional circumstance is interesting—there were any interference by Germany in the traffic in food stuffs between the United States and Great Britain.

Mr. Edward Garnett's speech to the Playgoers' Club deals with the censorship of plays. In the position of a playwright who has suffered from the exercise of the censor's veto the point of view adopted is one of resentment over the maintenanee of such an official. He claims that the public in this as in all matters of art is the sufficient court of appeal and summarises his argument in the following sentence: 'I claim, Sir, that directly you begin to protect the public from works of art you shut off from them opportunities of mental growth, you restrict the development of their standards of taste, and you weaken their responsibility of moral judgment.' The case is urged vehemently and there is force in the contention, but Mr. Garnett's earnestness does not seem to arise from a keen sense of the wrong done to the public, who perhaps on the whole are not of his way of thinking.

The rest of the July issue contains two articles on George Meredith, one by Mr. Edward Clodd, giving a slight historical sketch, and the general and literary opinions of the late author, while the other, by Mr. Bailey, is of the nature of an appreciation, dealing for the most part with Meredith's poetry. The political articles include an account of *The Constantinople Mutiny of April 13th*, by Francis McCullagh; *Some Recent Army Debates*, by Civis; *Towards an Imperial Fleet: a Suggestion*, by Archibald Hurd; *Back to the Sea*, an interesting account of the success of naval training homes for unfortunate boys and its bearing upon general questions, social and naval, by Geoffrey Drage; and *Race Questions (Central European) and British Policy*, by R. C. Long. The remaining articles consist of a discussion, under the title *Heavy Fathers*, of fathers of some lady authors of last century; the description of *An Expedition to the Southern Coal Mines of Japan*, and an article by Mrs. Stopes on *Burbage's " Theatre."*

COLLEGE NOTES.

During the holidays a great change took place in the appearance of the Lower School. In the last report of the College Council it was stated that plans, providing for alterations in, and additions to, the school premises had been before the Director of Public Instruction for some time. On the 5th April last Government were pleased to sanction a grant not exceeding Rs. 6,000 towards the cost of the improvements that were required. It was made a condition of the grant that the work should be completed before the 30th September. As soon as the hot weather vacation began the work was put in hand.

and when the School reopened the much needed alterations were an accomplished fact. The godowns to the north of the Lower School building were pulled down. The Physical Science store-room was shifted to two rooms which had been but ill-suited for teaching. The result is that the teachers of the Lower School have now a room to themselves, a comfort they were much in need of; while the pupils, instead of dingy rooms, have two large, beautifully lighted and well-ventilated class-rooms. The whole fabric of the Lower School shares in the improvement which the recent changes have effected.

THE students of the College assembled on Friday, 13th inst., in the Anderson Hall, to bid farewell to Mr. P. Lakshminarasu Naidu, B.A., Assistant Professor of Physical Science, on his leaving the institution after fifteen years' service. The Rev. A. Moffat, M.A., B.Sc., presided, and a farewell address was read by P. Govinda Rao, student of the Fourth Class. As a token of their profound respect and sincere good wishes the students also presented him with a gold watch and chain. Mr. Lakshminarasu thanked the students for the address and the valuable gift, and said that it gave him much satisfaction to see that they had appreciated his lectures. The Chairman expressed his own regret at losing such an able assistant and congratulated him on his appointment as Professor of Physical Science in Pachaiyappa's College. The Chairman and Mr. Lakshminarasu were then garlanded and the meeting came to a close.

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